



& Certain

**Sermons, or Homi-
lies, appoynted by the
Kynge's Maiestie, to be
declared and redde, by all
Persones, Vicars, or
Curates, euery Sô-
day in their Chur-
ches, where thei
haue Cure.**

& ✕ &

ANNO. 1547.



The Preface.



THE KYNGES MOST EX-
cellent Maiestie, by the prudent
advice of his moste deere belo-
ued vncle, Edward duke of So-
merfet, Gouvernour of his Ma-
iesties persone, and Protector
of all hys hyghnes Realmes,
Dominions and Subiectes, with the reste of
hys moste honorable Counsayll, moste graci-
ously consideringe the manyfolde enormities,
whiche heretofore haue crepte into hys graces
Realme, through the false blurped power of the
bishop of Rome, and the vngodly doctrine of
his adherentes, not onely vnto the great decaye
of Christen religion, but also (if GODS mercye
were not) vnto the vtter destruction of innume-
rable soules, which through Hypocrisy and per-
nicious doctrine were seduced, and brought frō
honoring of the alone, true, liuing, and eternall
GOD, vnto the worshippinge of creatures, yea,
of stockes and stones, from doing the commaū-
dementes of GOD, vnto voluntary woꝝkes and
phantasies inuented of men, from true religion,
vnto Popishe supersticion: Consideringe also
the earnest and feruent desire, of hys deerely be-
loued subiectes, to be deliuered from all errors
and supersticion, and to be truly and faithfully
instructed in the very woꝝde of GOD, that li-
uely foode of mans soule, whereby they maye
learne

THE PREFACE.

learne vnfaynedly, and according to the mynde
 of the holy Ghoste, expressed in the scriptures, to
 honoꝛ GOD, and to serue their kynge, with all
 humilitie and subieccion, and godly & honestly,
 to behaue them selves towarde all men: Agayne
 callinge to remembraunce, that the next & moſte
 redy waye, to expell and auoyde, as well all cor-
 rupte, vicious and vngodly liuinge, as also er-
 roniꝯ doctrine, tendinge to supersticion and
 Idolatry, and clerely to put awaye all conten-
 cion, whiche hath heretofore ryſen, throughe di-
 uerſitie of preachinge, is the true ſettingfurth,
 and pure declaringe of GODS wooꝛde, whiche
 is the principall guyde and leader vnto al god-
 lynes and vertue: Fynally that all Curates
 of what learninge ſoeuer they be, maye haue
 ſome godly and fructfull leſſons in a redynes,
 to reade and declare vnto their pariſhyoners,
 foꝛ their edifyng, inſtruction, and comforte:
 hath cauſed a booke of Homelies, to be made &
 ſetfurth, wherein is conteyned certayne hoſſome
 and godly exhortacions, to moue the people to
 honoꝛ and woꝛſhippe almighty GOD, and dili-
 gently to ſerue hym, euery one accordinge to
 their degree, ſtate, and vocacion: the whiche Ho-
 melies hys Maieſtie commaundeth and ſtrai-
 tely chargeth, all Perſones, Vicars, Curates,
 and all other, hauing ſpiritual cure, euery So-
 daye in the yere, at hyghe Maſſe, when the peo-
 ple be moſte gathered together, to reade and de-
 clare to their pariſhioners plainly & diſtinctly,

✱.ij.

in ſuche

THE PREFACE.

in suche ordze as they stande in the boke (except any Sermon be preached) and then for that cause onely, & for none other, the readyng of the saide Homilie, to be differred vnto the next Sunday folowing. And when the foresayde boke of Homilies is redde ouer, the Kynge's Maiesties pleasure is, that thesame be repeted, and redde agayn in suche like sorte, as was befoze prescribed, vnto such time, as his graces pleasure shall further be knowen, in this behalfe.

ALSO his Maiestie commaundeth, that the sayde ecclesiasticall persons, vpon the first holy Daye, fallinge in the weeke tyme of euery quarter of the yere, shall reade hys Iniuncions openly and distinctly to the people, in maner and forme in thesame expessed: and vpon euery other holy and festiuall Daye throughe the yere, likewise fallinge in the weeke tyme, they shal recyte the Pater noster, the articles of our faythe, & the tenne commaundementes in English, openly befoze all the people, as in the sayde Iniuncions is specified: that al degrees, and al ages, may learne to knowe GOD, and to serue hym, according to his holy wooze
De. .
A M E N.

A fruitefull exhortacion, to the readyng and knowledge of holy Scripture.



Vnto a christen man, there can be nothyng, either moze necessary, or profitable, then the knowledge of holy scripture, forasmuche, as in it, is contained Goddes true woorde, setting furthe his glozie, and also mannes duetie. And there is no truthe, nor doctrine, necessarie for our iustificacion, and euerlastyng saluacion, but that is, (or maie be) drawen out of that fountaine, and well of truth. Therfore, as many as be desirous, to entre into the right, and perfecte waie vnto God, must applye their mindes, to knowe holy scripture, without the whiche, thei can neither sufficietly know God, and his wil, neither their office and duetie. And as drinke is pleasaunt to them, that be drie, and meate to them that be hungrie, so is the readyng, hearyng, searchyng, and studyng of holy scripture, to the that be desirous to knowe God, or themselves, and to do his will. And their stomackes onely, do lothe and abhorre the heavenly knowledge, and foode of Gods woorde, that be so drouned in worldly vanities, that thei neither sauor God, nor any godlynesse. For that is the cause, why thei desire suche vanities, rather then the true knowledge of god. As thei that are sicke of an ague, whatsoeuer thei eate or drinke

The praise of
holy scripture

The perfeccion
of holy scri-
pture.

The knowe-
ledge of holy
Scripture is
necessarie.

To who the
knowledge of
holy scripture
is swete and
pleasaunt.

Who be ene-
mies to holie
Scripture.

An apte simi-
litude, declar-
yng of who
the scripture
is abhorred.

A.I.

(though

An exhortacion to the readyng

(though it be neuer so pleasaunt) yet it is as bitter to theim, as wormewoodde, not for the bitterness of the meate, but for the corrupte and bitter humoz, that is in their awne tougue and mouth: euen so is the swetenesse of Gods woorde, bitter, not of it self, but only vnto them, that haue their myndes corrupted, with long custome of synne, and loue of this worlde. Therefore, forsakyng the corrupte iudgement of carnall men, whiche care not, but for their carcasse, let vs reuerently heare and reade holy Scriptures, whiche is the foode of the soule. Let vs diligently searche for the well of life, in the bokes of the newe and old Testamente, and not ronne to the stinkyng podelles of mennes tradiciōs, deuised by mannes imaginacion, for our iustificacion and saluaciō.

An exhortaci:
on vnto þ di:
ligēt readyng
hearyng, and
searchyng of
the holy scri:
ptures.
Matth. iiii.

The holy scri:
pture is a suf:
ficiēt doctrine
for our salua:
cion.
What thyn:
ges we maie
learne in the
holy scripture

For in holy scripture is fully cōteined, what we ought to doo, and what to escheue, what to beleue, what to loue, and what to loke for, at Goddes handes at length. In those bokes we shall finde the father, from whom, the sonne, by whom and the holy ghoſte, in whom, all thynges haue their beyng and cōseruacion, and these thre persons, to be but one God, and one substance. In these bokes, we maie learne to knowe our seltes, how vile and miserable we be, and also to know God, how good he is of hymself, and how he cōmunicateth his goodnes vnto vs, & to all creatures. Wee maie learne also in these booke, to knowe Goddes will and pleasure, as muche as (for this presente tyme) is conuenient for vs to knowe.

Of holy scripture.

knowe. And (as the greates clerke, and Godly
preacher saint Iohn Chrysostome saith) what-
soeuer is required to saluacion of man, is fully
contained in the scripture of **G O D**. He that
is ignoraunte, maye there learne and haue
knoweledge: He that is harde harted, and an
obstinate synner, shall there fynde eternall tor-
mentes, (prepared of Goddes iustice) to make
hym afraied, and to mollifie hym. He that is op-
pressed with miserie in this worlde, shall there
finde relief in the promises of eternall life, to his
great consolacion and comfort. He that is wou-
ded (by the deuill) vnto deathe, shall finde there,
midicine, wherby he maie be restozed again vn-
to health. If it shal require to teache any truth,
or reproue false doctrine, to rebuke any vice, to
commende any vertue, to geue good counsaill,
to comfort, or to exhort, or to do any other thyng
requisite for oure saluacion, all those thynges
(saith saint Chrysostome) we maie learne plen-
tifully of the scripture. There is, (saith Fulgen-
tius) abundantly enough, bothe for men to eate,
and childzen to sucke. There is, whatsoeuer is
conuenient for all ages, and for all degrees, and
sortes of men. These bookes therfore, ought to be
muche in our handes, in our iyes, in our eares,
in our mouthes, but mooste of all, in our hartes.
For the scripture of God, is ~~he~~ heauenly meate
of our soules, the hearyng and keepyng of it, ma-
keth vs blessed, sanctifieth vs, and maketh vs
holy: it conuerteth our soules, it is a light lan-

Holy Scrip-
ture mynist-
reth sufficient
doctrine for al
degrees and
ages.

Matth. iiii.
Luke. xi.
Ihon. xvii.
Psalme. xix.

A. ii.

terne

An exhortacion to the readyng

What com-
modities and
proffites, the
knoweledge
of holy scrip-
ture.

Luke. x.

Ihon. vi.

Collos. i.

Hebre. iiii.

Matth. vii.

Ihon. xii.

Ioan. xiiii.

terne to our feete, it is a sure, a constant, and a perpetual instrument of saluacion: it geueth wisdom to the humble and lowly hartes, it comforteth, maketh glad, chereth and cherisheth our consciences, it is a more excellent iewell or treasure, then any golde or precious stone, it is more sweter then hony, or hony combe, it is called the best part, whiche Marie did chose, for it hath in it euerlastyng comforte. The woordes of holy scripture, be called woordes of euerlastyng life: for thei be Gods instrumente, ordeined for the same purpose. Thei haue power to conuert thorough Gods promise, and thei be effectuell, thorough Gods assistance: And, (beyng receiued in a faithful harte) thei haue euer an heauenly spirituall workyng in theim, thei are liuely, quicke and mightie in operacion, and sharper then any twoo edged swearde, and entereth through, euen vnto the deuidyng a sonder of the soule, and the spirite, of the ioyntes, and the mary. Chryste calleth hym a wise buylder, that buildeth vpon his woorde, vpon his sure and substanciall foundation. By this woorde of God, we shalbe iudged: for the woorde that I speake, (saith Chryste) is it, that shall iudge in the laste daie. He that kepeth the woorde of Chryste, is promised the loue and fauor of God, and that he shalbe the mansiõ place, or temple of the blessed Trinitie. This woorde; whosoeuer is diligent to reade, and in his harte to pryncipe that he readeth, the great affeccio to the transitorie thynges of this worlde, shalbe

Of holy scripture.

shalbe minished in hym, and the greate desire of
heauenly thynges, (that be therein promised of
GOD) shall encrease in hym. And there is no-
thyng that so muche establissheth our faith, and
trust in God, that so muche conserueth innocen-
cie, and purenes of the hart, and also of outward
godly life & conuersacion, as continual readyng
and meditacion of Gods woorde. For that
thyng, whiche (by perpetuall vse of readyng of
holy scripture, and diligēt searching of thesame)
is deeply prynced, and grauen in the harte, at
length turneth almoste into nature. And moreo-
uer, the effecte and vertue of Gods woorde, is to
illuminate the ignoraunte, & to geue more light
vnto theim, that faithfully and diligently reade
it, to comfort their hartes, and to encozage them
to performe that, whiche of God is commaun-
ded. It teacheth pacience in all aduersitie, in
prosperitie, humblenes: what honor is due vnto
God, what mercie and charitie, to our neighbor.
It geueth good counsaill in all doubtfull thyng-
es. It sheweth, of whom we shall loke for ayde
and helpe, in all perelles, and that GOD is the
onely giuer of victozy, in all battailes, and tem-
ptacions of oure enemies, bodely and ghostely.
And in readyng of Gods woorde, he moste prof-
fiteth not alwaies, that is moste ready in tur-
nyng of the boke, or in sayng of it without the
boke, but he that is moste turned into it, that is,
moste inspired with the holy ghoſte, moste in his
harte and life, altered and transformed into that
A.iiij. thyng

i. Reg. xiiii.
ii. Para xx.
i. Cor. xv.
i. Ihon. v.

Who profit
moste in reas-
dyng Gods
woorde.

An exhortacion to the readdyng

thyng, whiche he readeth: he that is daily lesse and lesse proude, lesse irefull, lesse couetous, and lesse desirous of worldly and vain pleasures: he that daily (forsakyng his olde vicious life) encreaseeth in vertue, more and more. And to be shorte, there is nothyng, that more mainteineth Godlines of the mynde, and expelleth vngodlynesse, then doth the continuall readdyng, or hearyng of Gods worde, if it be ioynd with a godly mynde, and a good affeccion to knowe and folowe Gods will. For without a synple iye, pure intent and good mynde, nothyng is alowed for good befoze God. And on the otherside, nothing more obscureth Chryste, and the glozy of God, nor induceth more blindnesse, and all kyndes of vices, then doth the ignoraunce of Gods worde. If we professe Chryste, why be we not ashamed to be ignoraunt in his doctrine: seyng that eue-ry man is ashamed, to be ignoraunt in that learyng, whiche he professeth? That man is ashamed, to be called a Philosopher, whiche readeth not the bokes of Philosophie, and to be called a Lawyer, an Astronomier, or a Physicion, that is ignoraunt in the bokes of Lawe, Astronomie, and Physike. How can any man then say, that he professeth Chryste, and his religion, if he will not applie hymself, (as farfurthe as he can or maye conueniently) to reade and heare, and so to knowe the bokes of Chrystes Gospell and doctrine. Although, other sciēces be good, and to be learned, yet no man can denie, but this is the chiefe, and passeth

Esai. v.
Math. xxii.
i. Cor. xiiii
What incom-
modities, the
ygnoraunce of
Gods worde
bryngeth.

Gods worde
excellerth al sci-
ences.

Of holy scripture.

passeth al other incōparablie. What excuse shal we therfore make, (at the last day before Christ) that delight to reade, or heare mennes phantasies and inuenciōs, more then his moste holy Gospel and will finde no tyme to do that, whiche chiefly (aboue all thynges) we should do, and will rather reade other thynges, then that, for the whiche, we ought rather to leaue readyng all other thynges. Let vs therfore applie our selves, as farfurthe as we can haue tyme and leasure, to knowe Gods woorde, by diligent hearyng and readyng thereof, as many as professe God, and haue faith and trust in hym. But thei that haue no good affeccion to Gods woorde, (to colour this their faulte) aledge commonly, twoo bayne and fained excuses. Some go aboute to excuse them, by their awne frailenesse, and fearfulnessse, sayng: that thei dare not reade holy scripture, lest, thzough their ignoraunce, thei should fal in to any error. Other pzetende, that the difficultie to vnderstande it, and the hardnes thereof, is so great, that it is mete to be red, onely of clerkes & learned men. As touchyng the first: Ignoraunce of Gods word, is the cause of all error, as Christ hymself affirmed to the Sadduces, sayng: that thei erred, because thei knewe not the scripture. How should thei then escheue error, & will be stil ignoraunt? And how should thei come out of ignoraunce, that will not reade nor heare that thyng, whiche should geue them knowledge? He that now hath most knowledge, was at the first ignoraunt,

Main excuses
disswadyng
fro the know
ledge of gods
woorde.
The firste.

The seconde.

Math. xxii.

An exhortacion to the readyng

ignozaunte, yet he forbare not to reade, for feare he should fal into error: but he diligently reade, lest he should remain in ignozaunce, & through ignozaunce, in error.

AND if you wil not knowe the truth of god, (a thyng mooste necessarie for you) least you fall into error, by the same reason, you maie then lye still, and neuer go, least (if you go) you fall in the mire, nor cate any good meate, leaste you take a surfet, nor sowe your corne, nor laboz in your occupaciō, nor vse your marchaūdise, for feare you lose your sede, your laboz, your stocke, and so by that reason, it should be best for you to liue idely and neuer to take in hande, to do any maner of good thyng, least peraduenture some euil thyng maie chaunce thereof. And if you be afraied to fall into error, by readyng of holy Scripture, I shall shewe you, how you maie reade it, without daunger of error. Reade it humbly, with a meke and lowly harte, to the intent, you maie glozifie God, and not your self, with the knoweledge of it: and read it not without daily praiyng to god that he would direct your reading to good effect and take vpon you, to expounde it no farther, then you can plainly vnderstande it. For (as. S. Augustyne saieth) the knoweledge of holy scripture is a great, large, and high palace, but the doze is very lowe, so that the high and arrogant nian, cannot runne in, but he muste stoupe lowe, and humble himself, that shall entre into it. Presumpcion and arrogancie, is the mother of all error,

How, mooste
commodious
ly and with
out all perill,
the holy scrip-
ture is to be
reade.

Of holy scripture.

error, and humility, nedeth to feare no error. For humilitie will onely searche, to knowe the truth, it will searche, and will conferre one place with another: and where it cannot finde the sense, it will pzaie, it will inquire of other that knowe, and will not pzetemptuously, and rashely define any thyng, whiche it knoweth not. Therefore, the humble man maie searche any truthe, boldly in the scripture, without any daunger or error. And if he be ignoraunt, he ought the moze to read and to searche holy scripture, to bryng hym out of ignoraunce. I saie not naie, but a man maie prosper, with onely hearyng, but he maie muche moze prosper, with bothe hearyng and readyng. This haue I saied, as touchyng the feare to reade, throught ignoraunce of the persone. And concernyng the difficultie of scripture, he that is so weake, that he is not able to brooke strong meate, yet he maie sucke the swete and tender milke, and differre the rest, vntill he waxe stronger, and come to moze knoweledge. For GOD receiueth the learned and vnlearned, and casteth awaie none, but is indifferent vnto al. And the scripture is full, aswell of lowe valleis, plain waies, and easie for euery man to vse, and to walke in, as also of high hilles and mountaynes, whiche fewe men can ascend vnto. And who soeuer geueth his mynd to holy scriptures, with diligent studie and feruent desire, it cannot be, (saith saint Ihon Chrysostome) that he should be destitute of helpe. For either God almightie

Scripture in some places is easie, and in some places hard to be vnderstande.

God leauech no man vntaught, that hath a good wil to knowe his woorde.

B. j.

will

An exhortacion to the readyng

wil sende hym some Godly Doctor, to instructe
 hym, as he did to instructe Enochus, a noble
 man of Ethiopie, & treasurer vnto Quene Can-
 dace, who hauyng a great affeccion to reade the
 scripture, (although he vnderstode it not) yet for
 the desire, that he had vnto Gods woorde, God
 sent his Apostle Phillippe, to declare vnto hym
 the true sense of the scripture, that he redde: Or
 els, if we lacke a learned man, to instructe and
 teache vs, yet God hymself from aboue wil geue
 light vnto our mindes, and teach vs those thyn-
 ges, whiche are necessarie for vs, and wherin we
 be ignoraunt. And in another place, Chrysostom
 saith: that mannes humain and worldly wise-
 dom, or science, nedeth not to the vnderstandyng
 of scripture, but the reuelacion of the holy ghost
 who inspireth the true sēse vnto them, that with
 humilitie and diligence do searche therefore. He
 that asketh, shall haue, and he that seketh, shall
 finde, and he that knocketh, shall haue the doore
 open. If we reade once, twise, or thrise, and vn-
 derstande not, let vs not ceasse so, but still conti-
 nue readyng, praiyng, asking of other, and so by
 stil knockyng, (at the last) the doore shalbe ope-
 ned (as saint Augustine saith). Although ma-
 ny thynges in the scripture, be spoken in obscure
 misteries, yet there is nothyng spoken vnder
 darke misteries in one place, but the self same
 thyng in other places, is spoken moze familiarly
 and plainly, to the capacitie, bothe of learned
 and vnlearned. And those thynges in the scri-
 pture

How I know
 ledge of scri-
 pture maye be
 attained vnto

Matth. vii.

A good rule
 for the vnder-
 standyng of
 the scripture.

Of holy Scripture.

pture that be plain to vnderstande, and necessa-
 rie for saluacion, euery mans duetie is to learne
 them, to pinte them in memorie, and effectually
 to exercise the. And as for the obscure misteries,
 to be contented to be ignoraunt in the, vntil suche
 tyme as it shall please God, to open those thyn-
 ges vnto hym. In the meane ceason, if he lacke
 either aptnes or opportunitie, God will not im-
 pute it to his folly, but yet it behoueth not, that
 suche as be apte, should sette aside readyng, be-
 cause some other be vnapte to reade: Neuerthe-
 lesse, for the difficultie of suche places, the rea-
 dyng of the whole, ought not to be sette a parte.
 And brievely to conclude (as saincte Augustyne
 saith) by the scripture, all men be ameded: weake
 men be strengthened, and strong men be confor-
 ted. So that surely, none be enemies to the rea-
 dyng of Gods woorde, but suche, as either be so
 ignoraunt, that thei knowe not how wholsome a
 thyng it is, or els be so sicke, that thei hate the
 mooste comfortable medicine, that should heale
 them: Or so vngodly, that thei would wishe the
 people, still to continue in blyndnesse, and igno-
 raunce of God.

No mā is ex-
 cepted frō the
 knowledge of
 Gods will,

What pers-
 ones woulde
 haue ignoraunce
 to continue,

THVS we haue brievely touched some parte
 of the commodities of Gods holy woorde, whi-
 che is one of Gods chief and principall benefi-
 tes, geuen and declared to mankynde, here in
 yearth. Let vs thanke God hartely, for this his
 greate and speciall gifte, beneficiall fauor, and
 fatherly prouidence. Let vs be glad to reuiue

The holy scrip-
 ture is one
 of gods chief
 benefites.

B.ij.

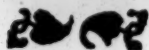
this

An exhortacion to the readyng

The righte
readyng, vse,
and fructfull
studyng Iho:
ly scripture.
Psalm. i.

this precious gifte, of our heauenly father. Let vs heare, reade, and knowe, these holy rules, in-
iunctions, and statutes of our christian religion,
and vpon that we haue made profession to God
at our baptisine. Let vs with feare, and reuerence
laie vp (in the cheste of our hartes) these necessa-
rie and fructfull lessons. Let vs night and daie
muse, and haue meditacion, and contemplacion
in them. Let vs ruminare, and (as it were) chewe
the cudde, that we maie haue the swete yeuise, spi-
rituall effect, mary, hony, kernell, taste, comfort,
and consolacion of them. Let vs staie, quiet, and
certify our consciences, with the mooste infallible
certaintie, truthe, and perpetuall assuraunce of
them. Let vs prae to God, (the onely aucthor
of these heauenly meditacions) that we maie
speake, thynke, beleue, liue, and depart hense, ac-
cording to the wholsome doctrine, and verities
of them. And by that meanes, in this worlde we
shall haue Gods proteccion, fauor, and grace,
with the vnspeakable solace of peace, and quiet-
nesse of conscience: And after this miserable life,
we shall entoye the endlesse blisse and glozie of
heauen, whiche, he graunt vs all, that died
for vs all, Iesus Christe, to whom,
with the father, and holy ghost,
bee all honor and glozie,
bothe nowe and e-
uerlastyngly.

• AMEN.



CAn

An homelie of the miserie of all

mankynd, and of his condempnacion
to deathe euerlastyng, by his
awne synne.



The holy ghost, in wrytyng the
holy scripture, is in nothyng
more diligente, then to pulle
downe mannes vainglorie, &
pride, whiche, of all vices, is
moste vniuersally grafted in
al mankind, euen fro the first
infeccion of our firste father
Adam. And therefore, wee reade in many places
of scripture, many notable lessons againste this
old rootted vice, to teach vs the moste comen-
dable vertue of humilitie, how to know our sel-
fes, and to remembre, what we be of our selves.
In the booke of Genesis, almightie God geueth
vs all, a title and name in our greate graunde-
father Adā, whiche ought to admonishe vs all,
to conside what we be, whereof we be, fro whence
we came, and whether we shall, sayng thus: *In Gene.iii.*
the sweate of thy face, shalt thou eate thy bread,
till thou be turned again into the ground: for
out of it wast thou taken, in asmuch as thou
art duste, and into duste shalt thou be turned a-
gain. Here (as it were in a glasse) we maie learne
to knowe our selves, to be, but grounde, yearth,
and ashes, and that to yearth and ashes, wee
shall returne.

A L S O, the holy Patriarcke Abraham, did
B.iii. wel

Judith. iiii.
and. ix.
Job. xlii.
Hie. vi. xxv

Sapi. vii.

Esaie. xl.

well remembre this name and title, dust, yearth,
and ashes, appoynted and assigned by God, to
all mankynd: and therfore he calleth hymself by
that name, whē he maketh his earnest pꝛaier for
Sodoine and Gomore. And we reade that Ju-
dith, Hester, Job, Hieremie, with other holy men
and women in the old Testament, did vse sacke
cloth, and to cast dust and ashes, vpo their hed-
des, when thei bewailed their synfull liuyng.
Thei called and cried to GOD for helpe, and
mercie, with such a Ceremonie of sacke clothe,
duste and ashes, that therby thei might declare
to the whole worlde, what an humble and lowe-
ly estimacion, thei had of theiueselves, and howe
well thei remembꝛed their name and title afore-
saied, their vyle, corrupte, frayle nature, duste,
yearth, and ashes. The boke of Wisedom also,
willing to pull doune our pꝛoude stomackes,
moueth vs diligently to remembre our mortall
and yearthely generacion, whiche we haue all of
hym, that was firste made: And that all men, as
well kynges as subiectes, come into this worlde,
and go out of the same in like sorte, that is, as of
our selves, full miserable, as we maie daily see.
And almightie GOD commaunded his Pro-
phet Esaie, to make a Proclamacion, and crie to
the whole worlde: and Esaie askyng, what shall
I crie? The Lorde answered: crie that al fleshe
is grasse, and that all the gloꝛie of man thereof,
is but as the floure of the felde: when the grasse
is withered, the floure falleth awaie, when the
wynde

Of miserie.

wynde of the Lorde bloweth vpon it. The people surely is grasse, the whiche drieth vp, and the floure fadeth awaie. And the holy Prophet Job hauyng in hymself greate experience, of the miserable and synfull estate of man, doth open the same to the worlde, in these woozdes: man (saith he) that is bozne of a woman, liuyng but a short tyme, is full of manifolde miseries, he spryngeth vp like a floure, and fadeth again, vanisshyng awaie, as it wer a shadow, and neuer continueth in one state. And doest thou Judge it meete, (O Lorde) to open thyne eyes vpon suche a one, and to bryng him to iudgement with the? Who can make hym cleane, that is conceiued of an vn-cleane seede? And all men of their euilnesse and naturall prouesse, were so vniuersally geuen to synne, that (as the scripture saieth) God repented that euer he made man. And by synne, his indignacion was so muche prouoked against the world, that he drouned all the world with Noes flood (except Noe hymself, & his litle household.) It is not without great cause, that the scripture of God, doeth so many tymes call al men here in this worlde, by this woozde: yearth. O thou yearth, yearth, yearth, saieth Hieremie: heare the woozde of the Lorde. This, our right name, vocacion, and title, yearth, yearth, yearth, pronounc- ed by the prophet, sheweth what we be in deede by whatsoeuer other stile, title, or dignitie, men do cal vs. Thus he plainly named vs, who knoweth best, bothe what we be, and what we ought of

Iob. xiiii.

Gene. v. vi.

Hie. xxiii.

Of miserie.

- of right to be called. And thus he describeth vs,
speakyng by his faithful Apostle saint Paule:
Roma.iii. all men, Jewes, and Gentiles, are vnder synne,
there is none righteous, no, not one: ther is none
that vnderstandeth, there is none that seketh af-
ter GOD, thei are all gone out of the waie, thei
are all vnprofitable, there is none that dooth
good, no, not one: their throte is an open sepul-
chre, with their tounge they haue vsed crafte
and deceipt, the poyson of Serpentes is vn-
der their lippes, their mouth is ful of cursyng,
and bitternes, their fete are swifte to shed bloud,
destruccion and wretchednes are in their waies,
and the way of peace, haue they not knowen, there
is no feare of God before their eyes. And in ano-
Roma.xi. ther place, saint Paule writeth thus: God hath
wrapped all nacions in vnbelief, that he might
Gala.iii. haue mercie on all. The scripture concludeth all
vnder synne, that the promes by the faith of Je-
sus Christe, should be geuen vnto them that be-
Ephe.ii. leue. Saint Paule in many places painteth vs
out in oure colours, callyng vs the children of
the wrath of God, when we be borne: sayng al-
so, that we cannot thinke a good thought of our
selves, muche lesse we can saie well, or do well of
our selves. And the Wiseman saith in the booke
Pro.xxiiii. of Proverbs: the iuste man falleth seuen tymes
a daie. The moste tried and approued man Job,
feared al his workes. Saint Ihon the Baptist
beyng sanctified in his mothers wombe, and
Luke.i. praised before he was borne, called an Aungell,
and

Of miserie.

and greate befoze the Lorde, replenished euen from his birth with the holy gholt, the preparer of the waie of our sauioz Chziste, and commended of our sauioz Chzist, to be moze then a Pzophete, and the greatest that euer was bozne of a woman: Yet he plainly graunteth, that he had nede to be washed of Chziste, he worthely extol- leth and glozifieth his lorde and Master Chzist and humbleth hymself, as vnworthy to vn- buckle his shooes, and geueth all honoz and glozie to GOD. So doth saint Paule, bothe oft and euidently confesse hymself, what he was of hymself, euer geuyng (as a mozte faithfull seruaunt) all praise to his Master and sauioz. So dooth blessed saint Ihon the Euangelist, in the name of hymself, and of all other holy men, be thei neuer so iust, make this open confession: if we saie, i Iho. i. et. ii we haue no synne, we deceiue our selves, and the truth is not in vs: If we knowlege our synnes God is faithfull and iust, to forgeue vs our synnes, and to clense vs from all vnrighteousnes: if we say, we haue not synned, we make hym a liar, and his worde is not in vs. Wherfoze the wise- man, in the boke called ecclesiastes, maketh this true and general confession: there is not one iust Eccle. vii. man vpon the yearth, that doth good, and syn- neth not. And sainte Dauid is ashamed of his synne, but not to cofesse his synne. Psal. li. How oft, how earnestly, and lamentably dooth he desire Gods greate mercie, for his greate offences, and that God should not entre into iudgement with him.

C. I.

And

Of miserie.

And again, howe well weigheth this holy man his synnes, when he cōfesseth, that thei be so many in nombze, and so hidde, and harde to vnderstande, that it is in maner vnpossible, to knowe, **Psal. xix.** vtter, or nombze them. Wherefore, he haupng, a true, earnest, and depe contemplacion and consideration of his synnes, and yet not commyng to the botome of theim, he maketh supplicacion to God, to forgeue hym, his priue, secrete hid synnes: To the knowledge of the whiche, he cannot attein vnto. He weigheth rightly his synnes, frō the originall roote, and spryng hed, perceiuyng inclinacions, prouocacions, stirrynges, stingynges, buddes, braunches, dregges, infeccions, tastes, felynges, and sentes of theim, to continue in hym still. **Psal. li.** Wherfore, he saith, marke and behold, I was conceiued in synnes: He saith not synne, but in the plurall nombze, synnes, forasmuche, as out of one (as fountain) spryngeth all the rest.

Matth. ix. AND our sauioz Christ saith: there is none good but God, and that we can do nothing that is good, without hym, nor no man can come to the father, but by hym. He commaundeth vs all **Luke. xvii.** to saie, that we be vnprofitable seruauntes, whē **Luke. xviii** we haue doen all that we can doo. He preferreth the penitent Publicane, before the proude, holy, and glorious Pharisey. He calleth himself a phisicion, but not to them that be whole, but to them that be sicke, and haue nede of his salue, for their soze. He teacheth vs in our praiers, to reknowledge our selves synners, and to aske forgeuenes and

Of miserie.

and Deliueraunce from all euilles, at our heauē-
ly fathers hande. He declareth that the sinnes of
our awne hartes, doo defile our awne selves. He Matth. xii.
teacheth that an euill woorde oz thought, deser-
ueth condemnation, affirmyng, that we shall
geue an accompt, for euery idle worde. He saith, Matth. xv.
he came not to saue, but the shepe that were vt-
terly losse, and cast awaie. Therfore, fewe of the
proude, iuste, learned, wise, perfect, and holy
Phariseis, wer saued by hym, because thei iusti-
fied themselves, by their counterfeit holinesse be-
fore men. Wherefore (good people) lette vs be-
ware of suche Hypocrisy, vainglozy, and iustifi-
yng of our selves. Let vs loke vpon our fete, and
then, doune Pecoakes fethers, doune proude
harte, doune vile claye, fraile and brittle vessels.
Of our selves, we be crabbe trees, that can bryng
furthe no apples. We be of our selves, of suche
yearth, as can bryng furthe, but weedes, nettles,
brazles, bziers, cocle and darnell. Our fructes
be declared in the. v. Chapter, to the Galathi- Gala. v.
ans. We haue neither Faithe, Charitie, Hope,
Pacience, Chastitie, noz any thing els that good
is, but of GOD: And therfore, these vertues be
called there, the fructes of the holy ghoſte, and
not the fructes of man. Lette vs therefore, ac-
knoweledge our selves before God, (as we be in
deede) miserable and wretched synners. And let
vs earnestly repent, and humble our selves har-
tely, and crie to God for mercie. Let vs all con-
fesse with mouthe and harte, that we be full of
C.ij. imperfect.

Of miserie.

imperfeccions. Let vs knowe our awne woꝝkes of what imperfeccion thei be, and then we shall not stãde foolishly, and arrogantly, in our awne conceiptes, noꝝ chalenge any part of iustificaci- on, by our merites oꝝ woꝝkes. Foꝝ truely, there be imperfeccions in our best woꝝkes: we do not loue God, so muche as we are bound to do, with all our harte, mynde, and power: we do not feare God, so muche as we ought to doo: we do not pꝛaie to God, but with greate and many imper- feccions: we geue, forgeue, beleue, liue, and hope vnperfectly: we speake, thinke, and do vnperfec- tely: we fight against the deuill, the woꝝlde, and the fleshe, vnperfectely. Let vs therefore, not be ashamed to confesse plainly, our state of imper- feccion: yea, lette vs not be ashamed, to confesse imperfeccion, euen in all our awne best woꝝkes. Let none of vs be ashamed, to saie with holy. S

Luke.v. Peter: I am a synfull man. Let vs all saie with
Psalme.cvi. the holy Prophete Dauid: we haue synned with our fathers, we haue doen amisse, and dealt wic- kedly. Let vs all make open confession, with the Prodigall sonne, to our father, and saie with

Luke.xv. hym: we haue synned against heauen, and be- fore thee, (O father) we are not woꝝthy to be cal- led thy sonnes. Let vs al saie, with holy Baruch

Baruch.ii. O Lorde our God, to vs is woꝝthely ascribed shame and confusion, and to thee, righteousness: We haue synned, we haue doen wickedly, we haue behaued our selves vngodly, in al thy righ- teousnes. Let vs all saie with the holy Prophete Daniell:

Of miserie.

Daniell: O Lorde, righteousnesse belongeth to thee, vnto vs belongeth cōfusiō. We haue synned, we haue been naughtie, we haue offended, we haue fledde from thee, we haue gone backe from al thy pzeceptes, and iudgementes. So we learne of al good men in holy scripture, to humble our selves: and to exalte, extoll, praise, magnifie, and glozifie God. Daniel. ix.

T H V S we haue heard, how euill we be of our selves, how, of our selves, and by our selves, we haue no goodnesse, helpe, nor saluacion, but contrariwise, synne, dampnacion, and death euer lastyng: whiche if we depely weigh and consider we shall the better vnderstande, the greate mercie of GOD, and how our saluacion commeth onely by Christe. For in our selves (as of our selves) we finde nothyng, whereby we maie be deliuered frō this miserable captiuitie, into the whiche we wer caste, thzough the enuie of the deuill, by transgressyng of Gods commaundement, in our firste parent Adam. We are all become vncleane, but we all are not able to clēse our selves, nor to make one another of vs cleane. We are by nature, the children of Gods wrathe, but we are not able, to make our selves the children, and inheritors of Gods glozie. We are sheepe that ronne astrait, but we cannot of our awne power come again to the shepfold, so great is our imperfeccion and weakenes. In our selves therfore maie not we glozie, whiche (of our selves) are nothyng but synfull: Neither we maie reioyse, in
C. iij. any

ii. Cori. iii.
Psal. i.
Ephe. ii.
i. Pet. ii.

Of miserie.

- any woorkes that we do, whiche all be so vnperfect and vnpure, that thei are not able to stande, before the righteous thzone of God, as the holy
- Psal. cxliij.** Prophet Dauid saith: entre not into iudgemēt with thy seruaunt, O Lorde, for no man that liueth, shalbe founde righteous in thy sight. To God therfore, must we flee, or els shall we neuer finde peace, reste and quietnesse of conscience, in our hartes. For he is the father of mercies, and
- ii. Cor. i.** GOD of all consolacion. He is the Lorde, with
- Psal. cxxx.** whom is plenteous redemption. He is the God, whiche of his awne mercie saueth vs, and setteth out his charitie, and exceedyng loue toward vs, in that of his awne voluntary goodnes, whē we wer perished, he saued vs, and prouided an euer lastyng kyngdom for vs. And al these heavenly treasures, are geuen vs, not for our awne desertes, merites, or good deedes (whiche of our selues, we haue none) but of his meere mercie, frely. And for whose sake: Truely, for Jesus Christes sake, that pure and vndefiled lambe of God. He is that dearly beloued sōne, for whose sake, God is fully pacified, satisfied, and sette at one with man. He is the lambe of GOD, whiche taketh awaie the synnes of the worlde: of whom onely, it maie be truely spoken, that he did all thynges well, and in his mouthe was found no craft nor subtiltie. None, but he alone, may saie, the pzince of the worlde came, and in me he hath nothyng. And he alone maie saie also: whiche of you shall reprove me of any faulte: He is that high and euerlastyng
- Ihon. i.**
- i. Petri. ii.**
- Ihon. xiiii.**
- Ihon. viii.**

Of miserie.

eueraſtyng prieſte, whiche hath offered hymſelf Hebre. vii.
once for all, vpon the aulter of the Croſſe, & with
that one oblacion, hath made perfectē for euer=
more, theim that are ſanctified. He is the alone i. Ihon. ii.
mediator, betwene God and man, whiche paid
our raiſom to God, with his awne bloud, & with
that hath he clenſed vs all from ſynne. He is the
Phyſicion, whiche healeth all our diſeaſes. He is Matth. i.
that ſauior, whiche ſaueth his people from all
their ſinnes. To be ſhort, he is that flowyng, and
moſte plenteous fountain, of whoſe fulneſſe, all Ihon. i.
we haue receiued. For in hym alone, are all the
treasures of the wiſedō, and knowledge of God
hidden. And in hym, and by hym, haue we from
GOD the father, all good thynges, pertainyng
either to the body, or to the ſoule. O how muche
are we bounde, to this our heauenly father, for
his greate mercies, whiche he hath ſo plenteouſ=
ly declared vnto vs, in Chriſte Jeſu our Lorde
and ſauior. What thākes worthy and ſufficient
can we geue to hym? Let vs all with one accorde,
burſt out with ioyful voyces, euer praiſyng and
magnifyng this Lorde of mercie, for his tendre
kyndenefſe ſhewed to vs, in his derely beloued
ſonne, Jeſus Chriſte our Lorde.

HERETO haue we heard, what we are
of our ſelves: verely, ſynfull, wretched, and dam=
nable. Again we haue hearde, howe that of our
ſelves, and by our ſelves, we are not able, either to
thynke a good thought, or worke a good dede,
ſo that we can finde in our ſelves, no hope of ſal=
uacion,

Of miserie.

uacion, but rather whatsoeuer maketh vnto our destruccion. Again we haue hearde, the tender kyndenesse and greate mercie of God the father towarde vs, and how beneficiall he is to vs, for Chyestes sake, without our merites or desertes, euen of his awne meere mercie and tendre goodnes. Now, how these exceedyng greate mercies of God, set abrode in Chyiste Iesu for vs, be obtained, and how we be deliuered, from the captiuitie of synne, death, and helle, it shall moze at large (with Gods helpe,) be declared in the nexte Homelie. In the meane season, yea, and at all tymes, let vs learne to knowe our selves, our frailtie and weakenesse, without any ostentacion, or boasting of our awne good deedes, and merites. Let vs also knowledge, the exceedyng mercie of God toward vs, and confesse, that, as of our selves, commeth all euill and dampnacion, so likewise, of hym, commeth al goodnes and saluacio, as God hymself saith, by the Prophete Oze: O Israell, thy destruccion commeth of thy self, but in me only, is thy helpe and comfort. If we thus humbly submit our selves in the sight of God, we maie be sure, that in the tyme of his visitacion, he will lift vs vp vnto the kyngdom of his derely beloued sonne, Chyist Iesu our Lorde: To whom with the father and the holy ghost, be all honoure, and glorie for euer.

AMEN.

An

Oze. xiii.

An homelie of the Salua-
cion of mākynd, from synne and
death euerlastyng, by only
Christe our sauioꝝ.



Because all men be synners,
and offenders against God,
and breakers of his lawe
and cōmaundementes, ther
foze can no mā by his awne
actes, woozkes, and deedes
(seme thei neuer so good) be
iustified, and made righte-
ous befoze God: but cuery man of necessitie is
constrained to seke foꝝ another righteousness, oꝝ
iustificacion, to be receiued at Gods awne han-
des, that is to saie, the remission. pardon, and foꝝ
geuenesse of his synnes and trespasses, in suche
thynges as he hath offended. And this iustifi-
cacion oꝝ righteousness, whiche we so receiue by
gods mercy, and Christes merites, embraced by
faith, is taken, accepted, and allowed of God, foꝝ
our perfect and full iustificacion. Foꝝ the moze
full vnderstandyng hereof, it is our partes and
duetie, euer to remember the greate mercie of
God, how that (al the worlde beyng wrapped in
synne, by breakyng of the lawe) **GOD** sent his
onely sonne, our sauioꝝ Christ into this worlde,
to fulfill the lawe foꝝ vs: and by shedyng of his
moste pꝛecious bloudde, to make a sacrifice and
satisfaccion, oꝝ (as it maie be called) amendes, to
his father foꝝ our synnes, to asswage his wꝛathe
D. j. and

Of saluacion.

The efficacy
of Chrystes
Passion and
Oblacion.

Roma.iii.

Roma.viii.

An obiection.

An answer.

and indignacion, conceiued against vs, for the same. In somuche that infantcs, beyng baptised and dyng in their infancie, are by this sacrifice, washed from their sinnes, brought to Gods fauor, and made his childre, and inheritozs of his kyngdome of heauen. And thei whiche actually do synne after their baptisine, when thei conuert and turne again to GOD vnfainedly, thei are likewise washed by this sacrifice from their synnes, in suche sorte, that there remaineth not any spot of synne, that shalbe imputed to their damnacion. This is that iustificacion, or righte-ousnesse, whiche saint Paule speaketh of, when he saieth: No man is iustified, by the woꝝkes of the lawe, but frely by faith in Iesus Christ. And again he saieth: we beleue in Chyriste Iesu, that we be iustified frely, by the faith of Chyrist, and not by the woꝝkes of the lawe, because that no man shalbe iustified, by the woꝝkes of the lawe. And although this iustificacion, be fre vnto vs, yet it commeth not so frely vnto vs, that there is no raunsom paid therfoze at all. But here maie mannes reason be astonied, reasonyng after this fashyon: If a raunsome be paid for our redemption, then it is not geuen vs frely: For a prisoner that paieth his raunsome, is not let go frely, for if he go freely, then he goeth without raunsome: for what is it els to go freely, then to be set at libertie, without payment of raunsome.

THIS reason is satisfied by the greate wisdom of God, in this misterie of our redemption, who

Of saluacion.

who hath so tempered his iustice and mercie together, that he would neither, by his iustice condemn vs, vnto the perpetuall captiuitie of the deuill, and his prison of hell, remediles for euer, without mercy: nor by his mercy, deliuer vs cleerly, without iustice, or payment of a iuste raunsome: but with his endlesse mercie, he ioyned his moſte vpright and equal iustice. His great mercie is shewed vnto vs, in deliueying vs from our former captiuitie, without requirynge of any raunsome to be paid, or amendes to be made, vpon our partes: whiche thyng, by vs had been impossible to be doen. And whereas it laie not in vs that to do, he prouided a raunsome for vs, that was, the moſte precious body and blood of his awne moſte dere and best beloued sonne Iesu Christ. Who besides his raunsom, fulfilled the lawe for vs perfectly. And so the iustice of God, and his mercie did embrace together, and fulfilled the misterie of our redemption. And of this iustice and mercy of God knit together, speketh sainte Paule, in the thirde Chapiter to the Ro- Roma.iii.
mayns: All haue offended, and haue neede of the glozy of God, iustified frely by his grace, by redemption, whiche is in Iesu Christ, whom God hath set furthe to vs, for a reconciler, and peace maker, through faith in his blood, to shewe his righteousness. And in the .x. Chapiter: Christe is Romo.x.
the ende of the lawe, vnto righteousness, to euery man that beleueth. And in the .viii. Chapiter: Rom.viii.
That whiche was impossible by the lawe, in as
D.ij. muche

Of saluacion.

much as it was weake by the flesh, God sending his awne sonne, in the similitude of sinfull flesh, by synne, dampned synne in the flesh, that the righteousnesse of the lawe, might be fulfilled in vs, whiche walke not after the flesh, but after the spirite.

These thinges
must go toge-
ther in oure
iustification.

I N these foresaid places, the Apostle toucheth specially three thynges, whiche muste concurre and go together, in our iustificaciō. Upon Goddes part, his great mercy and grace: vpon Christes parte, iustice, that is, the satisfacciō of Gods iustice, or the price of our redemption, by the offering of his body, and shedyng of his bloude, with fulfillyng of the lawe, perfectly & thoroughly: and vpon our parte, true and liuely faithe, in the merites of Iesu Christ, whiche yet is not oures, but by Gods woorkyng in vs. So that in our iustification, is not onely Gods mercie and grace, but also his iustice, whiche the Apostle calleth the iustice of GOD, and it consisteth in payng our raunsom, and fulfillyng of the law: and so the grace of God, doth not exclude the iustice of God, in our iustification, but onely excludeth the iustice of man, that is to saie, the iustice of our woorkes, as to be merites of deseryng our iustification. And therfore. S. Paule declareth here nothyng, vpon the behalfe of man, concernyng his iustification, but onely a true and liuely faithe, whiche neuertheles is the gift of God, and not mannes onely woork without God. And yet that faith, doth not exclude repen-
taunce,

Of saluacion.

taunce, hope, loue, Dreade, and the feare of God, ^{Howe it is to} to be ioyned with faith, in euery man that is iu- ^{be vnderstand} stitied: But it excludeth them from the office of ^{that faith iu-} iustifiyng. So that although thei be all present ^{sifieth, with-} together in hym that is iustified, yet thei iustifie ^{out woorkes.} not all together. Nor that faith also, dooth not exclude the iustice of our good woorkes, necessa- rily to be doen afterwarde of duetie, towarde God (for we are mooste bounden to serue God, in doyng good deedes, commaunded by hym in his holy scripture, all the daies of our life.) But it excludeth them, so that we maie not do them, to this intent, to be made good, by doyng of the. For all the good woorkes that we can do, be vn- perfectte, and therfore not able to deserue our iu- stificacion. But our iustificacio doth come fre- ly, by the meere mercie of God, and of so greate and fre mercie, that whereas all the worlde was not able of their selves, to paie any parte towar- des their raunsome, it pleased our heauenly fa- ther, of his infinite mercie, without any our de- serte, or deseruyng, to prepare for vs the mooste precious iewelless of Chrestes body and bloude, wherby our raunsome might be fully paid, the lawe fulfilled, and his iustice fully satisfied. So that Christ is now the righteousness of all them, that truely do beleue in hym. He for them paid their raunsome, by his death. He for them, fulfil- led the law in his life. So that now, in hym, and by hym, euery true christian man may be called, a fulfiller of the lawe, forasynuche as that, whi-

Of saluacion.

che their infirmitie lacketh, chzistes iustice hath supplied. Befoze was declared at large, that no man can be iustified by his awne good woꝝkes; because that no man fulfilleth the lawe, accoꝝdyng to the full request of the lawe. And saincte Paule, in his Epistle to the Galathiās, pꝛoueth thesame, sayng thus: If there had been any law geuen, whiche could haue iustified, verely, righteousness should haue been by the lawe. And again he saieth: If righteousness be by the lawe, then Chziste died in vain. And again he saieth: you that are iustified in the lawe, are fallen a waie from grace. And furthermoze, he writeth to the Ephesians, on this wise: By grace are ye saued thꝛough faith, and that not of our selues: for it is the gift of God, and not of woꝝkes, lest any man should glozie. And to be shozte, the sūme of all Paules disputacion, is this: that if Justice come of woꝝkes, then it cometh not of grace: and if it come of grace, then it cometh not of woꝝkes. And to this ende, tendeth all the Pꝛophetes, as saint Peter saieth, in the .x. of the Actes: Of Chziste, all the Pꝛophetes (saieth sainte Peter) do witnes, that thꝛough his name, al thei that beleue in hym, shall receiue the remission of synnes. And after this wise to be iustified, onely by this true and liuely faith in Chzist, speaketh al the old and auncient ancthoꝝs, bothe Grekes and Latins. Of whom I will specially reherse thze: Hillary, Basill, and Ambrose. Saint Hillary saieth these woꝝdes plainly, in the .ix. Canon,

Gala.iii.

Ephe.ii.

Actes.x.

Faith onely
iustificeth, is
the doctrine of
old doctors.

Of saluacion.

non, vpon Matthewe: Faithe onely iustifieth.
And. S. Basill, a Greke aucthor writeth thus:
This is a perfect & an whole glozypng in God,
when a man doth not bost hymself, for his awne
iustice, but knoweth hymself certainly, to be un-
worthy of true iustice, but to be iustified, by one
ly faith in Christ. This is a perfect and a whole
reioysyng in God, when a man auunceth not
hymself, for his awne righteousnes, but knowe-
ledgeth hymself, to lacke true iustice and righte-
ousnes, and to be iustified by the onely faith in
Christe: And Paule (saith he) doth glozy in the Philip.iii.
contempt of his awne righteousnes, and that he
lokethe for his righteousnes of God, by faith:
these bee the verie woordes of saincte Basill.
And saint Ambrose, a Latyn aucthor saith
these woordes: This is the ordinaunce of God,
that he, whiche beleueth in Christ, should be sa-
ued, without woorkes, by faith onely, freely re-
ceiuyng remission of his synnes. Consider dili-
gently these woordes: without woorkes, by faith
onely, freely, we receiue remission of our synne.
What can be spoken moze plainly, then to saie:
that freely, without woorkes, by faith onely, we
obtein remission of our synnes: These and other
like sentences, that we be iustified by faith one-
ly, freely, and without woorkes, we do reade oft-
tymes in the mozte best and auncient writers.
As beside Hillarie, Basill, and saint Ambrose,
befoze reherled: we read thesame in Origene, S
Chrysostome, saincte Cypriane, saint Augustyne,
Prosper,

Of saluacion.

**Faith alone
how it is to be
vnderstande.**

**The profit of
the doctrine of
faith onely
iustifieth.**

Prosper, Decomenius, Phocius, Barnardus;
Anselme, and many other aucthoꝝ, Greke and
latine. Neuertheles, this sentence: that we be iu-
stified by faith onely: is not so meant of the, that
thesaid iustifying faith is alone in man, with-
out true repentaunce, hope, charitie, dread and
feare of God, at any tyme or season. Noꝝ when
thei say: that we be iustified frely: thei meane not
that we should or might afterwarde be idle, and
that nothyng should be required on our partes
afterward. Neither thei meane not so to be iusti-
fied, without our good woꝝkes, that we should
do no good woꝝkes at all, like as shalbe moze
expꝛessed at large hereafter. But this proposicio
that we be iustified by faith onely, freely, and
without woꝝkes: is spoken, foꝝ to take awaie
clerely al merite of our woꝝkes, as beyng insuffi-
cent, to deserue our iustificacion at Gods han-
des, and thereby mozte plainly to expꝛesse the
weakenesse of man, and the goodnes of God, the
great infirmitie of our selves, and the might and
power of GOD, the imperfectnes of our awne
woꝝkes, and the mozte abundaunt grace of our
sauioꝝ Chꝛiste. And thereby wholy foꝝ to ascribe
the merite and deseruyng of our iustificacion,
vnto Chꝛist only, and his mozte pꝛecious bloud
shedding. This faith the holy scripture teacheth:
this is the strong rocke and foundation of chꝛi-
stian religiō: this doctrine, all old and auncient
aucthoꝝ of Chꝛistes churche do appꝛoue: this
doctrine, aduaunceth and setteth furthe the true
gloꝝy

Of saluacion.

glozy of Chyiste, and suppresseth the vaine glozy of man: This, whosoever denieth, is not to be reputed for a true chystian man, not for a setter furth of Chyistes glozy, but for an aduersarie of Chyist and his Gospell, and for a setter furth of mennes vainglozy. And although this doctrine be neuer so true, (as it is moſte true in dede) that we be iustified freely, without all merite of our awne good woorkes (as S. Paule doth expresse it) and freely, by this liuely and perfect faith in Chyiste onely, as the auncient authoꝝ vse to speke it: yet this true doctrine must be also truly vnderstande, and moſte plainly declared, lest carnall men should take vniustly occasion thereby, to liue carnally after the appetite and will of the worlde, the fleshe, and the deuil. And because no man should erre, by mistakynge of this doctrine, I shall plainly and shortly so declare the right vnderstandynge of thesame, that no man shall iustly thinke, that he maie thereby take any occasion of carnall libertie, to folowe the desires of y flesh, or that thereby, any kind of sinne shalbe comitted, or any vngodly liuyng the more vſed.

FIRST, you shall vnderstande, that in our iustification by Chyiste, it is not all one thyng, the office of God vnto man, and the office of mā vnto god. Iustification is not the office of man, but of God: For man cannot iustifie hymself, by his awne woorkes, neither in parte nor in the whole, for that were the greatest arrogancie and presumption of man, that Antechyist could erect

E. I.

against

What the be
that impugne
the doctrine of
faith only iu-
stifieth.

A declaration
of this doc-
trine: faith
without woꝝ-
kes iustifieth.

Of saluacion.

Justification
is the office of
God onely.

against GOD, to affirme that a man might, by his awne woorkes, take awaie and purge his awne synnes, and so iustifie hymself. But iustification, is the office of God onely, and is not a thyng, whiche we rendze vnto hym, but whiche we receiue of hym, not whiche we geue to hym, but whiche we take of hym, by his free mercie, and by the onely merites, of his moste derely beloued sonne, our onely redemer, sauioz, and iustifier, Iesus Christe. So that the true vnderstandyng of this doctrine: We be iustified freely by faith, without woorkes: or that we be iustified by faith in Christ onely, is not, that this our awne acte to beleue in Christe, or this our faith in Christe, whiche is within vs, dooth iustifie vs, and merite our iustification vnto vs (for that were to compte our selves, to be iustified by some act or vertue, that is within our selves). But the true vnderstandyng and meanyng thereof is, that although we heare Gods woorde, and beleue it: although we haue faith, hope, charitie, repentaunce, dread, and feare of God within vs and do neuer so many good woorkes thereunto: yet we must renounce the merite of all our saied vertues, of faith, hope, charitie, and al our other vertues, and good dedes, whiche we either haue doen, shall do, or can do, as thynges that be farr to weake, and insufficient and vnperfecte, to deserue remission of our synnes, and our iustification and therefore we must trust, onely in Gods mercie, and in that sacrifice, whiche our high
prieste,

Of saluacion.

priest, and sauioꝝ Christ Iesus, the sonne of god, once offered foꝝ vs vpon the crosse, to obtēin ther- by Gods grace, and remission, aswell of our ori- ginall synne in baptisme, as of all actuall synne, committed by vs after our baptisme, if we truely repente and conuerte vnfainedly to hym again. So, that as saint Ihon Baptiste, although he wer neuer so verteous and Godly a man, yet in this matter of forgeuyng of sinne, he did put the people from hym, and appoynted them vnto Christe, sayng thus vnto them: Behold, yonder Ihon. i. is the lambe of GOD, whiche taketh awaie the synnes of the worlde: Euen so, as greate and as Godly a vertue as the liuely faith is, yet it putteth vs from it self, and remitteth oꝝ appoynteth vs vnto Christ, foꝝ to haue onely by hym remis- sion of our synnes, oꝝ iustificacion. So that our faith in Christ (as it wer) saith vnto vs thus: It is not I, that take awaie your synnes, but it is Christe onely, and to hym onely, I sende you foꝝ that purpose, renouncyng therein all your good vertues, woꝝdes, thoughtes, and woꝝkes, and onely puttyng your trust in Christe.

THVS you do se, that the very true sense of this proposicion: We be iustified by faith in Christe onely: (accordyng to the meanyng of the old auncient aucthoꝝs) is this: we put our faith in Christ, that we be iustified by hym onely, that we be iustified by Gods free mercie, and the me- rites of our sauioꝝ Christe onely, and by no ver- tue oꝝ good woꝝke of our awne that is in vs, oꝝ

E.ij. that

Of saluacion.

that we cā be able to haue oꝛ to do foꝛ to deserue thesame, Chꝛiste hymself onely, beyng the cause meritorious thereof.

HERE you perceiue many wooꝛdes to be vsed, to auoyd contencion in wooꝛdes with them, that delighte to bꝛaule aboute wooꝛdes, and also to shewe the true meanyng, to auoyde euill talkyng and misundersandyng: And yet peradventure all will not serue with them, that be contencious: but contēders will euer forge matter of contencion, euen when thei haue none occasion thereto. Notwithstandyng, suche be the lesse to be passed vpon, so that the rest maie profite, whiche will be moze desirous to knowe the truth, then, (when it is plain enough) to contend aboute it, and with contencions, and capcious cauillacions, to obscure and darken it. Truthe it is, that our awne woꝛkes, doo not iustifie vs, to speake properly of our iustificacion (that is to saie) our woꝛkes do not merite oꝛ deserue remission of our synnes, and make vs of vniuste, iuste befoze God. But God of his mere mercie, thꝛoughe the onely merites and deseruynges, of his sonne Iesus Chꝛiste, doth iustifie vs. Neuerthelesse, because faithe doth directly sende vs to Chꝛiste foꝛ remission of our synnes, and that by faithe geuen vs of God, we embrace the promise of Gods mercie, and of the remission of our sinnes (whiche thyng, none other of our vertues oꝛ wooꝛkes properly doth) therfoze scripture vs-eth to saie: that faithe without wooꝛkes dooth iustifie.

Of saluacion.

iustifie. And forasmuche, that it is all one sentence in effecte to saie: faith without woorkes, and onely faith doth iustifie vs, therfore the old auncient fathers of the Churche, from tyme to tyme, haue vttered our iustificacion, with this speache: Onely faith iustifieth vs: meanyng none other thyng, then saint Paule meant, whē he said: faith without woorkes iustifieth vs. And because, all this is brought to passe, through the onely merites and deseruynges of our Sauioꝝ christ, and not through our merites, oꝛ through the merite of any vertue, that we haue within vs, oꝛ of any woorkē that cometh from vs: therfore, in that respecte of merite and deseruyng, we renounce (as it wer) altogether again, faith, woorkes, and all other vertues. For our awne imperfection, is so greate through the corruption of original synne, that al is imperfect, that is within vs: faith, charitie, hope, dreade, thoughtes, wordes, and woorkes, and therefore, not apte to merite and deserue, any parte of our iustificaciō for vs. And this forme of speakyng we vse, in the humblyng of our selves to God, and to geue all the gloꝝy to our sauioꝝ Christ, whiche is best worthy to haue it.

HERE you haue heard the office of God in our iustificacion, & how we receiue it of him, freely, by his mercie, without our desertes, through true and liuely faith. Now you shall heare the office and dуетie of a christian man vnto God, what we ought on our partie, to redꝛe vnto god

C. iij.

again,

Of saluacion.

**Thet that
preach: faith
onelye iustly-
flee: doo not
teache carnall
libertie, or þ
we should do
no good woꝝ
kes.**

**The deuils
haue faith,
but not the
true faith.**

again, for his greate mercie and goodnes. Our office is not to passe the tyme of this present life vnfructfully and idely, after that we are baptized or iustified, not caryng how fewe good woꝝkes we do, to the gloꝝy of god, and pꝛoffit of our neighbors: muche lesse it is our office, after that we be once made Chꝛistes membes, to liue contrary to thesame, makynge our selves, membes of the Deuill, walkynge after his inticementes, and after the suggestions of the woꝝlde, and the fleshe, whereby we knowe, that we doo serue the woꝝlde, and the Deuill, and not God. For that faith, whiche byngeth furthe, (without repentance) either euill woꝝkes, or no good woꝝkes, is not a right, pure, and liuely faith, but a dedde, Deuillish, counterfeit, and fained faith, as saincte Paule, and saincte James call it. For euen the Deuilles know and beleue, that Chꝛist was borne of a virgin, that he fasted forty daies and fortye nightes, without meate and drinke, that he wrought all kynde of miracles, declaring hymself very God: Thei beleue also, that Chꝛiste for our sakes, suffered moste painfull death, to redeme vs from eternal death, and that he rose again from death the thirde daie: Thei beleue, that he ascended into heauen, and that he sitteth on the right hand of the father, and at the laste ende of this woꝝlde, shall come again, and iudge bothe the quicke and the dedde. These articles of our faith, the Deuilles beleue, and so thei beleue all thynges that be wꝛitten, in the
newe

Of saluacion.

newe and olde Testament to be true, and yet for
all this faith, thei be but Deuilles, remainyng
still in their dampnable estate, lackyng the very
true christian faith. For the right and true chri- ^{What is the}
stian faith is, not onely to beleue that holy scri- ^{true and iust}
pture, and all the forsaied articles of our faith ^{fyng faith.}
are true, but also to haue a sure trust and confi-
dence in Gods mercifull promises, to be saued
from euerlastyng dampnacion by Christ: wher- ^{Thei that cō-}
of doth folowe a louyng harte, to obey his com- ^{tinue in euill}
maundementes. And this true christian faith, ^{liuyng, haue}
neither any Deuill hath, nor yet any man, whi- ^{not true faith}
che, in the outward profession of his mouth, and
in his outward receiuyng of the Sacramentes,
in comyng to the churche, and in all other out-
ward apparaunces, semeth to be a christian mā,
and yet in his liuyng and deedes, sheweth the
cōtrary. For how can a man haue this true faith
this sure truste and confidence in God: That by
the merites of Christe, his synnes be remitted,
and he reconciled to the fauor of God, and to be
partaker of the kyngdome of heauen by Christ,
when he liueth vngodly, and denieth Christe in
his deedes. Surely, no suche vngodly man, can
haue this faith and truste in God. For as thei
knowe Christ to be the only sauioz of the world:
so thei know also, that wicked men, shal not pos-
sesse the kyngdome of GOD: Thei knowe, that ^{Psal. v.}
GOD hateth vnrighteousnesse, that he will de-
stroye all those, that speake vnruly, that those
that haue doen good woꝝkes (whiche cannot be
doen

Of saluacion.

doen without a liuely faith in Christ) shall come furth into the resurreccion of life, and those that haue doen euill, shall come vnto resurreccion of iudgement: and very well thei knowe also, that to them that be contencious, and to them that will not be obedient vnto the truthe, but will obeye vnrighteousnesse, shall come indignacion, wrathe, and affliction. &c. Therfore, to conclude, considering the infinite benefites of God, shewed and exhibited vnto vs, mercifully without our desertes, who hath not onely created vs of nothyng, and from a pece of vile claye, of his infinite goodnesse hath exalted vs (as touchyng our soule) vnto his awne similitude & likenesse: but also, wheras we wer condemned to hel, and death eternall, hath geuen his awne naturall sonne, beyng God eternall, immortall, and equal vnto hymself, in power and glozy, to be incarnated, and to take our mortall nature vpon hym, with the infirmities of thesame. And in thesame nature, to suffre moste shamefull and painfull death, for our offences, to the intent to iustifie vs, and to restore vs to life euerlastyng, so making vs also his deere beloued children, brethren vnto his onely sonne, our sauioz Christe, and inheritozs for euer with hym, of his eternall kyngdome of heauen.

THESE greate and mercifull benefites of GOD (if thei be well considered) doo neither minister vnto vs, occasion to be idle, and to liue without dooyng any good woorkes, neither yet stirreth

Of saluacion.

stirreth vs, by any meanes to do euill thynges: but contrariwise, if we be not desperate persons, and our hartes harder then stones, thei moue vs to render our selves vnto **GOD** wholy, with al our will, hartes, might and power, to serue hym in al good deedes, obeyng his commaundementes, duryng our lifes: to seke in all thynges, his glozy and honoz, not our sensuall pleasures, and vainglozy, euermore dreading, willyngly to offende suche a mercifull God and louyng rede-mer, in woorde, thought, oz deede. And thesaied benefites of god depely considered, do moue vs for his sake also, to be euer redy to geue our selves to our neighbors, and as muche as lieth in vs, to studie with all our indeuour, to doo good to euery man. These be the fructes of the

true faithe, to doo good (as muche as
lieth in vs) to euery man. And

aboue all thynges, and in

all thynges, to ad-

uaunce the glo-

ry of God,

of

whom

onely wee

haue our sancti-

ficacion, iustificacion,

saluacion, and redempciō.

To whom, be euer glozy, praise,

and honoz, worlde with-

oute ende. Amen.

f. j.

CA

A Shorte declaracion of the true, liuely, and chzistian faithe.

Faith.



A dedde faith.

James. ii.

Tit. i.

THE firste entrie vnto GOD,
(good Christian people) is
through faith: whereby, (as it
is declared in the last Sermō)
we be iustified befoze GOD.
And lest any man should be
deceiued, for lacke of right vn-
derstandyng hereof, it is diligently to be noted,
that faith is taken in the scripture, twoo maner
of wates. There is one faith, whiche in scripture
is called a dedde faith, whiche byngeth furthe
no good woorkes, but is idle, barain, and vnfru-
ictifull. And this faith, by the holy Apostle S.
James, is compared to the faith of Deuilles,
whiche beleue, GOD to be true, and iuste, and
trimble for feare, yet thei doo nothyng well, but
all euill. And suche a maner of faith, haue the
wicked and naughtie Christian people, whiche
confesse GOD (as saincte Paule saieth) in their
mouth, but deny hym in their deedes, beyng ab-
hominable, and without the right faith, and in
all good woorkes reproveable. And this faith
is a perswasio, and belief in mannes hart, wher-
by he knoweth that ther is a God, and assenteth
vnto al truthe of Gods moste holy woorde, con-
teined in holy Scripture. So that it consisteth
onely, in beleuyng of the woorde of God, that it
is true. And this is not properly called faith:
but as he, that readeth Celsars commentaries,
beleuyng

Of faithe.

beleuing thesame to be true, hath therby a knowledge of Cesars life, and noble actes, because he beleueth the hystorie of Cesar: yet it is not properly saied, that he beleueth in Cesar, of whom he loketh for no helpe, nor benefite: Euen so, he that beleueth, that all that is spoken of God in the bible, is true, and yet liueth so vngodly, that he cannot loke to enioye the promises, and benefites of God, although it may be saied, that suche a man hath a faithe and beliefe, to the wordes of God: yet it is not properly saied, that he beleueth in God, or hath suche a faithe and trust in God, whereby he maie surely looke for grace, mercie, and eternall life at Gods hande: but rather for indignacion and punishment, accor dyng to the merites of his wicked life. For as it is written in a booke, entituled to be of Didimus Alexandrinus: for asmuche as faithe, without woorkes is dedde, it is not now faithe: as a dedde man, is not a man. This dedde faith therfore, is not that sure & substanciall faith, whiche saueth synners.

ANOTHER faith there is in scripture, whiche is not (as the foresaid faithe) idle, vnfructifull, and dedde, but woorketh by charitie (as. S. Paule declareth.) Gala. v. Whiche, as the other Alively faith.
vaine faithe is called a dedde faithe, so maie this be called a quicke or liuely faithe. And this is not onely the common beliefe, of the Articles of our faithe: but it is also a sure truste, and confidence of the mercie of God, through our Lorde Jesus Christe, and a stedfast hope of all good Galat. v.
thynges,
I. ij.

Of faith.

thynges, to be receiued at Gods hande: and that although, we, thzough infirmitie, or temptation of our ghostly enemy, do fall from hym by synne: yet if we retorne again vnto hym, by true repentaunce, that he will forgeue and forget our offences for his sonnes sake, our sauioz Iesus Christ and will make vs inheritozs with hym, of his euerlastyng kyngdō, and that in the meane tyme, vntill that kyngdome come, he will be our protectoz, and defender in all perilles and daūgers, whatsoeuer do chaunce: and that, though sometime he doth sende vs sharpe aduersitie, yet that euermoze, he will be a louyng father vnto vs, correctyng vs for our synne, but not withdrauyng his mercie finally frō vs, if we trust in hym, and committe our selves wholly vnto hym, hang onely vpon hym, and call vpon hym, ready to obey and serue him. This is the true, liuely, and vnfained christiā faith, and is not in the mouth and outward profession onely, but it liueth, and stirreth inwardly in the harte. And this faith, is not without hope and truste in G D, nor without the loue of God, and of our neighbors, nor without the feare of G D, nor without the desire, to heare Gods woorde, and to folowe the same, in eschewyng euill, and dooyng gladly all good woorkes.

Hebre. xi.

THIS faith, (as saint Paule describeth it) is the sure grounde and foundation of the benefites, whiche we ought to loke for, and truste to receiue of God, a certificat and sure expectation of

Of faithe.

of thein, although thei yet sensible appere not vnto vs. And after he saith: he that cometh to God, muste beleue bothe that he is, and that he is a mercifull rewarder of well doers. And nothing comendeth good men vnto God so muche as this assured faithe, and trust in hym. Of this faithe, thre thynges are specially to be noted. Thre thynges are to be noted of faith
 Firste, that this faithe, dooth not lie dedde in the harte, but is liuely and fructfull, in bryngyng furthe good woorkes. Second, that without it, can no good woorkes be doen, that shalbe acceptable, and pleasaunt to GOD. Thirde; what maner of good woorkes thei be, that this faithe doth bryng furthe.

F O R the firste, as the light cannot be hid, but wil shewe furth it self, at one place or other: so a true faithe cannot be kept secreete, but when occasion is offered, it will breake out, and shewe it self by good woorkes. And as the liuyng body of a man, euer exerciseth suche thynges, as belong to a naturall and liuyng bodye, for nourishment and preseruacion of thesame, as it hath neede, opportunitie and occasion: Euen so the soule, that hath a liuely faithe in it, will be dooyng alwaie some good woork, whiche shall declare, that it is liuyng, and will not be vnoccupied. Therefore, when men heare in the scriptures, so high commendacions of faithe, that it maketh vs to please God, to liue with GOD, and to be the children of God: if then thei phantasie, that thei be set at libertie, from dooyng all

Faithe is full of good woorkes.

Of faithe.

good woorkes, and maie liue as thei liste, thei trifle with God, and deceiue theiues. And it is a manifest token, that thei be farre from ha-uyng the true and liuely faithe, and also farre from knowledge, what true faithe meaneth. For the very sure and liuely christian faithe is, not onely to beleue all thynges of God, whiche are cōteined in holy scripture: but also is an earnest trust, and confidence in GOD, that he doth regarde vs, and hath cure of vs, as the father of the child, whom he doth loue, and that he will be mercifull vnto vs, for his onely sonnes sake: and that we haue our sautoz Chyste, our perpetuall aduocate and priest, in whose onely merites, ob-lacion, and sufferieng, we do trust, that our offences be continually washed and purged, when-soeuer we, (repentieng truely) do returne to hym with our whole harte, stedfastly determinieng with our selves, through his grace, to obeie and serue hym, in keepieng his commaundementes, and neuer to turne backe again to sinne. Suche is the true faith, that the scripture doth somuche commende, the whiche, when it seeth and conside-reth, what God hath doen for vs, is also moued, throughe continuall assistance of the spirite of God, to serue and please hym, to kepe his fauor, to feare his displeasure, to continue his obedient children, shewieng thankfulness again, by ob-seruieng his commaundementes, and that frely, for true loue chiefly, and not for dread of punish-ment, or loue of tempozall rewarde: considerieng
how

Of faith.

how clerely, without our deseruynges, we haue receiued his mercy and pardon frely.

THIS true faith will shewe furth it self, and cannot long be idle. For as it is wrytten: the iust man doth liue by his faith. He neither sleapeth, noz is idle, when he should wake and be well occupied. And God by his prophet Jeremie saith: that he is a happy and blessed man, whiche hath faith and confidence in GOD. For he is like a tree, sette by the water side, that spreadeth his rootes abrode toward the moysture, and feareth not heate when it cometh, his leafe wil be grene; and will not cease, to bryng furthe his fruite: euenso faithfull men, (puttyng awaie all feare of aduersitie) will shewe furthe the fruite of their good woorkes, as occasion is offered to do them.

Abacuc. ii.
Roma. i.
Galath. iii.

Hic. xvii.

THE Wiseman saith: He that beleueth in God, will harken vnto his commaundementes. For if we do not shewe our selves faithful in our conuersacion, the faith, whiche we pretende to haue, is but a fained faith: because the true christia faith, is manifestly shewed by good liuyng, and not by woordes onely, as saint Augustyne saith: good liuyng cannot be seperated from true faith, whiche woorketh by loue. And sainte Chrysostome saith: Faith of it self, is full of good woorkes, as sone as a man doth beleue, he shalbe garnished with them. How plentiful this faith is of good woorkes, and how it maketh the woork of one man, moze acceptable to God then of another, sainte Paule teacheth at large

Eccl. xxxii

Libro de fide
et operibus.
Capit. ii.

Sermo. de legi
et fide.

Of faith.

- Hebre.xi. in the.xi. Chapter to the Hebrues, sayng : that
faith made the oblacion of Abell better, then the
oblacion of Cain. This made Noe to buyld the
Arcke. This made Abraham to forsake his coun-
trei, and all his frendes , and to go vnto a farre
countri, there to dwell among straungers. So
did also Isaac and Jacob , dependyng onely of
the helpe and truste that thei had in God . And
when thei came to the countri, whiche God pro-
mised them, thei would build no citees, townes,
nor houses , but liued like straungers in tentes,
that might euery daie be remoued. Their truste
was so muche in God, that thei sette but litle by
any worldly thyng , for that God had prepared
for theim , better dwelllyng places in heauen , of
his awne foundaciō and buyldyng. This faith,
Gene.xxii. made Abraham redy at Gods commaundemēt,
to offre his awne sonne and heire Isaac , whom
he loued so well, and by whom he was promised
to haue innumerable issue , among the whiche,
one should be borne, in whom all naciōs should
be blessed: trusting so muche in god, that though
he were slain, yet that God was able by his om-
nipotēt power, to raise hym from death, and per-
forme his promise . He mistrusted not the pro-
mise of GOD, although vnto his reason euery
thyng seemed contrary . He beleued verely , that
God would not forsake hym in dearth , and fa-
myne, that was in the countri. And in all other
daungers that he was brought vnto, he trusted
euer that God would be his God , and his pro-
tectoꝝ,

Of faith.

tector, whatsoeuer he sawe to the contrary. This faith wrought so in the harte of Moses, that he refused to be takē for kyng Pharaο, his daughters sonne, and to haue greate inheritaunce in Egypt, thinkyng it better with the people of God, to haue affliction, and sorowe, then with naughty men, in synne to liue pleasauntly for a tyme. By faith, he cared not for the threatenynge of kyng Pharaο: for his trust was so in God, that he passed not of the felicitie of this worlde, but looked for the rewarde, to come in heauen, setting his hart vpon the inuisible GOD, as if he had seen hym cuer present before his eyes. By faith, the children of Israell passed through the redde sea. By faith, the walles of Hiericho, fell downe without stroke, and many other wonderfull miracles haue been wrought. In al good men, that heretofore haue been, faith hath brought furth their good woorkes, and obtained the promyses of GOD.

FAITH, hath stopped the lions mouthes: faith hath quenched the force of fire: faith hath escaped the swordes edges: faith hath geuen weake men strength, victorie in battaill, ouerthrowen the armies of infidels, raised the dedde to life: faith hath made good men to take aduersitie, in good parte: some haue been mocked and whipped, bounde and caste in prison: some haue losse all their goodes and liued in greate pouertie: some haue wandered in mountaines, hilles and wildernesse: some haue been racked,

G. J. some

Of faithe.

Some slain, some stoned, some sawen, some rent in peces, some hedded, some bzrent without mercie, and would not be deliuered, because thei looked to rise again, to a better state.

ALL these fathers, martyrs, and other holy men, (whom Saincte Paule spake of) had their faithe surely fixed in God, when all the worlde was against them. Thei did not onely knowe God to be the Lorde, maker, and gouernoz of al men in the worlde: but also thei had a speciall cōfidence and trust, that he was, and would be their God, their comforter, aider, helper, maintainer and defender. This is the christiā faithe, whiche these holy men had, and we also ought to haue. And although thei wer not named christian mē, yet was it a christian faith that thei had, for thei looked for all benefites of **G O D** the father, through the merites of his sonne Iesu Chryste, as we now do. This difference is betwene them and vs: for thei looked, when Christ should come and we be in the tyme, when he is come. Therefore saith saint Augustin: the tyme is altered, but not the faithe: for we haue bothe one faithe in Chryste. The same holy ghoste also, that wee haue, had thei: saith sainte Paule. For as the holy ghoste doth teache vs, to trust in God, and to call vpon hym as our father: so did he teache them to saie, (as it is written). Thou Lorde, art our father and redemer, and thy name is without beginnyng and euerlastyng. God gaue the then grace to be his childre, as he doth vs now.

But

In Iho. tra.
xlv.

ii. Cor. iiii.

Esaie, xliiii.

Of faith.

But now by the comynng of our sauioꝝ Chꝛist, we haue receiued moze abundantly the spirite of God in our hartes, whereby we maie conceiue a greater faith, and a surer truste, then many of them had. But in effect thei and we be al one: we haue thesame faith that thei had in GOD, and thei thesame that we haue. And saint Paule, so muche extolleth their faith, because we should no lesse, but rather moze, geue our selves wholly vnto Chꝛist, bothe in pꝛofession and liuyng now when Chꝛiste is come, then the old fathers did befoze his comynng. And by all the declaraciō of saint Paule, it is euident, that the true, liuely and chꝛistian faith, is no dedde, vain, oꝛ vnfructefull thyng, but a thyng of perfect vertue, of wonderfull operacion and strength, bꝛyngyng furthe all good mocions and good woꝝkes.

A L L holy scripture agreably beareth witnessse, that a true liuely faith in Chꝛiste, doeth bꝛyng furthe good woꝝkes, and therfoze euery man must examine hymself diligently, to knowe whether he haue thesame true liuely faith in his harte vnfaignedly oꝛ not, whiche he shall knowe by the fructes thereof. Many that pꝛofessed the faith of Chꝛiste, were in this erroꝝ, that thei thought thei knewe God and beleued in hym, when in their life thei declared the cōtrary: whiche erroꝝ, saint Ihon in his first Epistle confutynge, writeth in this wise: Hereby we are certified, that we knowe God, if we obserue his commaundementes: he that saith, he knoweth God,
G.ij. and

i. Ihon. ii.

Of faith.

- and obserueth not his commaundementes, is a liar, and the trueth is not in hym. And again he
- i. Ihon. iii. saith: whosoever synneth, dooth not se God, nor knowe hym: let no man deceiue you welbeloued
- i. Ihon. iii. childre. And moreover he saith: hereby we know that we be of the truth, and so we shall perswade our hartes before hym: For if our awne hartes reprove vs, God is aboue our hartes, and knoweth all thynges. Welbeloued, if our hartes reprove vs not, then haue we confidence in God, and shall haue of hym whatsoever we aske, because we kepe his commaundementes, and doo those thynges, that please hym. And yet further
- i. Ihon. v. he saith: euery man that beleueth that Iesus is Christe, is borne of GOD: and we knowe, that whosoever is borne of God, doth not synne: but the generacion of God, purgeth him, and the deuil doth not touche him. And finally he concludeth: and shewyng the cause, why he wrote this
- i. Ihon. v. Epistle saith: For this cause haue I thus writen vnto you, that you maie knowe, that you haue euerlastyng life, whiche doo beleue in the sonne of God. And in his thirde Epistle, he confirmeth the whole matter of faith and woorkes,
- iii. Ihon. i. in fewe woordes, sayng: he that doth well, is of God, and he that dooth euill knoweth not God. And as S. Ihon saith: that as the liuely knowledge, and faith of God, byngeth furthe good woorkes: so saith he likewise of hope and charitie, that thei cannot stande with euill liuyng.
- i. Ihon. iii. Of hope, he writeth thus: we knowe that when
God

Of faith.

God shall appere, we shalbe like vnto hym, for we shall se hym, euen as he is. And whosocuer hath this hope in hym, doth purifie hymself, like as God is pure. And of charitie he saith these woordes: He that dooth kepe Gods woorde, or i. Ihon. ii. commaundement, in hym is truely the perfecte loue of God. And again he saith: this is the loue i. Ihon. v. of God, that we should kepe his commaundementes. And saincte Ihon wrote not this, as a subtile proposicio, deuised of his awne phantasie, but as a moste certain and necessarie truthe, taught vnto hym by Christ hymself, the eternall and infallible veritie, who in many places doth moste clerely affirme, that faith, hope, and charitie, cannot consist without good and Godly woorkes. Of faith, he saith: He that beleueth Ihon. iii. in the sonne, hath euerlastyng life, but he that beleueth not in the sonne, shall not see that life, but i. Ihon. v. the wrathe of God remaineth vpon hym. And thesame he confirmeth with a double othe, saying: Forsothe and forsothe, I saie vnto you, he Ihon. vi. that beleueth in me, hath euerlastyng life. Now, forasmuche as he that beleueth in Christe, hath euerlastyng life, it muste nedes consequently followe, that he that hath this faith, must haue also good woorkes, and be studious to obserue Gods commaundementes obedientely. For to them that haue euill woorkes, and leade their life in disobedience, and transgression of Gods commaundementes, without repentance, pertaineth not euerlastyng life, but euerlastyng

G. iij. Death.

Of faith.

Math. xxv. Death, as Christ hymself saith: thei that do wel, shall go into life eternall, but thei that do euill, shall go into the eternal fire. And again he saith:

Apoc. xxi. I am the first letter and the last, the beginnyng and the endyng: to hym that is a thirste, I will geue of the well of the water of life frely: He that hath the victorie, shall haue all thynges, and I will be his God, and he shall be my sonne. But thei that be fearfull, mistrustynge God, and lackynge faith: thei that be cursed people and murderers, and fornicators, and sozserers, and idolaters, and all liars, shall haue their porcion, in the lake that burneth with fire and brimstone, whiche is the seconde death. And as Christe vndoubtedly affirmeth, that true faith bryngeth furthe good woorkes: so doth he saie likewise of charitie. Whosoever hath my commaundementes and kepeth theim, that is he, that loueth me. And after he saith: he that loueth me, will kepe my worde, and he that loueth me not, kepeth not my woordes. And as the loue of God is tried by good woorkes, so is the feare of God also, as the wise man saith: the dreadd of God putteth awaie synne. And also he saith: he that feareth God will do good woorkes. A man may sone deceiue hymself, and thynke in his awne phantasie, that he by faith knoweth God, loueth hym, feareth hym, and belongeth to hym, when in very deede he dooth nothyng lesse. For the triall of all these thynges, is a very Godly and christian life. He that feleth his harte set to seke Gods honor, and studieth

Charitie
bringeth
furth good
woorkes.
Ihon. xiiii.

Ecclesi. i.
Eccle. xv.

Of faith.

studieth to knowe the wil and commaundementes of God, and to conforme hymself thereunto, and leadeth not his life after the desire of his awne fleshe, to serue the deuill by synne, but setteth his mind to serue God, for gods awne sake, and for his sake also to loue all his neighbors, whether thei be frendes or aduersaries, dooing good to euery man (as opportunitie serueth) and willyngly hurtyng no man: Suche a man maie well reioyce in God, perceiuyng by the trade of his life, that he vnfaignedly hath the right knowledge of God, a liuely faith, a constant hope, a true and vnfaigned loue and feare of God. But he that casteth awaie the yoke of Gods commaundementes from his necke, and geueth hymself to liue without true repentaunce, after his awne sensuall mynde and pleasure, not regardyng to knowe Gods woorde, and muche lesse to liue accordyng therunto: suche a man clerely deceiueth hymself, and seeth not his awne harte, if he thynketh that he either knoweth God, loueth hym, feareth hym, or trusteth in hym. Some peradventure phantasie in theiues, that thei belog to God, although thei liue in synne, and so thei come to the Churche, and shewe theiues as Gods dere childe. But saint Ihon saith plainly: if we saie, that we haue any company with God, and walke in darkenesse, we do lye. Other do vainly thinke, that thei knowe and loue god, although thei passe not of his commaundementes. But saint Ihon saith clerely: he that saith,

i. Ihon. i.

Of faith.

- i. Ihon. ii. I knowe God, and kepeth not his commaunde-
mentes, he is a liar. Some falsly perswade them
selves, that thei loue God, when thei hate their
neighbors. But saincte Ihon saith manifestly:
i. Ihon. iiii. if any man saie, I loue God, and yet hateth his
i. Ihon. ii. brother, he is a liar. He that saith, that he is in
the light, and hateth his brother, he is still in
darkenesse. He that loueth his brother, dwelleth
in the light, but he that hateth his brother, is in
darkenesse, and walketh in darkenesse, and kno-
weth not whether he goeth: for darkenesse hath
i. Ihon. iii. blynded his eyes. And mozeouer he saith: hereby
we manifestly knowe the childzen of God, from
the childzen of the deuill: He that doth not righ-
teously, is not the childe of God, nor he that ha-
teth his brother.

DECEIVE not your selves therfore, thin-
kyng that you haue faith in GOD, or that you
loue God, or do truste in hym, or do feare hym,
when you liue in synne: for then your vngodly
and synfull life declareth the contrary, whatsoe-
uer ye saie or thynke. It pertaineth to a christiā
man, to haue this true christian faith, and to trie
hymself, whether he hath it or no, and to knowe
what belongeth to it, and how it doth woork in
hym. It is not the worlde, that we can truste to:
the worlde, and all that is therein, is but vanitie.
It is God that must be our defence and protec-
cion, against all temptacion of wickednesse, and
synne, errors, supersticion, ydolatrie, and al euil.
If all the worlde were on our side, and GOD
against

Of faith.

against vs, what could the worlde auaille vs: Therefore let vs set our whole faith, and truste in God, and neither the worlde, the deuill, nor al the power of theim, shall preuaile against vs. Let vs therfore, (good christian people) trie and examyne our faith what it is: let vs not flatter our selves, but looke vpon our woorkes, and so iudge of our faith, what it is. Christe hymself speaketh of this matter, and saith: The tree is Mat. xxiii. known by the fruite. Therfore let vs do good woorkes, and thereby declare our faith, to be the liuely christian faith. Let vs by suche vertues as ought to spryng out of faith, shewe our eleccio to be sure and stable, as saint Peter teacheth. Endeuoꝝ your selves to make your calling and election certain by good woorkes. And also he saith: minister oꝝ declare in your faith, vertue, in vertue, knowledge, in knowledge, temperaunce, in temperaunce, paciēce, again in paciēce, Godlinesse, in Godlinesse, brotherly charitie, in brotherly charitie, loue. So shall wee shew in deede, that we haue the very liuely christian faith: and maie bothe certifie our conscience the better, that we be in the right faith, and also by these meanes cōfirme other men. If these fructes doo not folowe, we doo but mocke with God, deceiue our selves, and also other mē. Well maie we beare the name of christian men, but we do lacke the true faith, that doth belong therevnto. For true faith dooth euer bryng furthe good woorkes, as saint James saith: shewe me James. ii.

H. J.

thy

Of faith.

thy faith by thy deedes. Thy deedes and woorkes muste be an open testimoniall of thy faith: otherwise, thy faith beyng without good woorkes, is but the deuilles faith, the faith of the wicked, a phantasie of faith, and not a true christian faith. And like as the deuilles and euill people, be nothyng the better for their counterfeit faith, but it is vnto theim the more cause of dampnacion: so thei that be chrestened, and haue receiued knowledge of **GOD**, and of **Christes** merites, and yet of a sette purpose do liue idely, without good woorkes, thynkyng the name of a naked faith, to be either sufficient for theim, or els setting their myndes vpon vain pleasures of this worlde, doo liue in synne, without repentance, not vtterynge the fruites, that do belong to suche an high profession, vpon suche presumptuous persons, and wilfull synners, must nedes remain the greate vengeance of **GOD**, and eternall punishment in hell, prepared for the deuill and wicked liuers.

THEREFORE, as you professe the name of **Christe**, (good christian people) lette no suche phantasie and imaginaciō of faith, at any tyme beguyle you, but be sure of your faith, trie it by your liuyng, looke vpon the fruites & cometh of it, marke the increase of loue & charitie, by it, towarde **GOD** and your neighbor, and so shall you perceiue it to be a true liuely faith.

I F you fele and perceiue suche a faith in you, reioyce in it, and be diligent to maintein it and
kepe

Of faithe.

kepe it stil in you: let it be daily increasyng, and
moze and moze by wel woorkyng, and so shall ye
be sure that you shall please God by this
faithe: And at the length (as other
faithefull men haue dooen be-
foze) so shall you (when his
will is) come to hym,
and receiue the
ende and
fynal
rewarde of
your faithe (as
sainct Peter nameth
it) the saluacion of youre
soules, the whiche, God graunt
vs, that hath promised the
same vnto his faithe
full. To whom
be all ho-
nor
and glozy, worlde
without ende.

AMEN.

H. ff.

Can

i. Peter. i.

¶ An Homilie of Sermon,
of good woorkes annexed
vnto Faith.



¶ In the laste sermon was declared vnto you, what the liuely and true faith of a christiā man is, that it causeth not a man to bee idle, but to be occupied in bynnyng furthe good woorkes, as occasion serueth.

No good
wozke can be
doen without
faith.

Ihon. xv.

Hebre. xi.

Rom. xiiii.

NOVV by Gods grace shalbe declared the seconde thyng, that before was noted of faith, that without it can no good woork be doen, acceptable and pleasaunt vnto GOD. For as a bzaunche cannot beare fruite of it self (saith our sauioz Christ) excepte it abide in the Vine, so can not you, except you abide in me: I am the Vine, and you be the bzaunches, he that abideth in me and I in hym, he byngeth furthe muche fruite: for without me, you can do nothyng. And saint Paule proueth, that Enoche had faith, because he pleased God. For without faith (saith he) it is not possible to please God. And again to the Romaines he saith: whatsoeuer woork is doen without faith, it is synne. Faith geueth life to the soule, and thei be asynuche dedde to god that lacke faith, as thei be to the worlde, whose bodies lacke soules. Without faith al that is doen of vs, is but dedde before GOD, although the woork seme neuer so gaie and glorious before man,

Of woorkes.

man. Euen as the picture grauen or painted, is but a dedde representacion of the thyng it self, and is without life, or any maner of mouyng: so be the woorkes of all vnfaithfull persones before God. Thei do appere to be liuely woorkes, and in deede thei be but dedde, not auailyng to the eternall life. Thei be but shadowes and shewes of liuely and good thynges, and not good and liuely thynges in deede. For true faith dooth geue life to the woork, and out of suche faith come good woorkes, that be very good woorkes in deede, and without it, no woork is good before God: As saith saint Augustine: we muste sette no good woorkes before faith, nor thynke that before faith a mā maie do any good woork: for suche woorkes, although thei seme vnto men to be praise worthy, yet in deede thei be but vain and not allowed before **G O D**. Thei be as the course of a horse that runneth out of the waie, whiche taketh greate labor, but to no purpose. Let no man therefore (saith he) reckon vpon his good woorkes before his faith. Whereas faith was not, good woorkes wer not: the intent (saith he) maketh the good woorkes, but faith muste guyde and ordre the intent of man. And Christe saith: if thy eye be naught, thy whole body is ful of darkenesse. The eye dooth signifie the intent (saith saint Augustine) wherewith a man doth a thyng. So that, he whiche dooth not his good woorkes with a godly intent and a true faith that woorketh by loue, the whole body beside,
H. iij. (that

In prefati.
Psal. xxxi.

Matth. vi.

In prefati.
Psal. xxxi.

Of woꝝkes.

(that is to saie, all the whole nombꝛe of his woꝝkes) is darke, and there is no light in it. For good Deedes be not measured by the factes themselves, and so disseuered from vices, but by the endes and intentes for the whiche thei be doen. If a Heathen man clothe the naked, fede the hōgery, and doo suche other like woꝝkes: yet because he doth thē not in faithe, for the honoꝝ and loue of God, thei be but ded, vaine and fructlesse woꝝkes to hym.

F A I T H E is it, that doth commende the woꝝke to God: for as saincte Augustine saith: whether thou wilt oꝝ no, that woꝝke that cometh not of faithe, is naught: where the faithe of Chꝛiste is not the foundation, there is no good woꝝke, what buyldyng soeuer we make. There is oue woꝝke, in the whiche be all good woꝝkes, that is, faithe, whiche woꝝketh by charitie: if thou haue it, thou hast the grounde of al good woꝝkes, for the vertues of strength, wisdom, temperance, and iustice, be all referred vnto this same faith: without this faith, we haue not them but onely the names and shadowes of them, (as sainct Augustine saith). All the life of them that lacke the true faithe, is synne: and nothyng is good without hym, that is the aucthoꝝ of goodnes: where he is not, there is but fained vertue, although it be in þ best woꝝkes. And sainct Augustine declaryng this verſe of the psalme: The Turtle hath founde a nest where she maie kepe her yong birdes: saith, that Jewes, heretiques and

Of woorkes.

and Pagans, doo good woorkes: thei clothe the naked, fede the pooze, and doo other woorkes of mercie, but because thei be not done in true faithe, therefore the birdes be losse. But if thei remain in faith, then faithe is the nest and sauegard of their birdes: that is to saie, sauegard of their good woorkes, that the reward of theim be not vtterly losse. And this matter (whiche saint Augustine at large in many bookes disputeth) saint Ambrose concludeth in fewe woordes, sayng: He that by nature would withstande vice, either by naturall will or reason, he doth in vain garnishe the tyme of this life, and attaineth not the very true vertues: for without the worshipping of the true God, that whiche semeth to be vertue, is vice. And yet moste plainly to this purpose writeth saint Ihon Chrysostom in this wise: You shall finde many, whiche haue not the true faithe, and be not of the flocke of Christe, and yet (as it appereth) thei flourish in good woorkes of mercie. You shall finde them full of pitie, compassion, and geuen to iustice, and yet for all that, thei haue no fructe of their woorkes, because the chief worke lacketh: For when the Jewes asked of Christe what thei should doo to worke good woorkes, he aunswered: This is the worke of God, to beleue in hym whom he sent. So that he called faithe the worke of God. And assone as a man hath faithe, anone he shall flourish in good woorkes: for faithe of it self is ful of good woorkes, and nothyng is good without

De vocati.
Gentium.
Lib. i. ca. iiii

In sermone
de fide, lege
& spū sctō.

Of woorkes.

out faith. And for a similitude, he saith, that
they which glister and shine in good woorkes
without faith in God, be like dedde men, whi-
che haue goodly and precious tombes, and yet
it auaileth them nothing. Faith maie not be
naked without woorkes, for then it is no true
faith: and when it is adioyned to woorkes, yet
it is aboue the woorkes. For as men that be ve-
rie men in deede, firste haue life, and after be no-
rished, so muste our faith in Christe go before,
and after be nourished with good woorkes. And
life maie be without nourishment, but nourish-
ment cannot be without life. A man must nedes
be nourished by good woorkes, but first he muste
haue faith: he that doth good deedes, yet with-
out faith he hath not life. I can shewe a man,
that by faith without woorkes liued, and came
to heauē, but without faith neuer man had life.
The thief that was hāged when Christ suffered
did beleue onely, and the moste merciful GOD
did iustifie hym. And because no mā shal object,
that he lacked tyme to do good woorkes, for els
he would haue doen them, truthe it is, and I wil
not contende therein: but this I will surely af-
firme, that faith onely saued hym. If he had li-
ued, and not regarded faith, and the woorkes
thereof, he should haue lost his saluacion again.
But this is the effecte that I saie, that faith by
it self saued hym, but woorkes by themselves ne-
uer iustified any man. Here ye haue heard the
mynde of saint Chrysostome, whereby you maie
perceiue,

Of woorkes.

perceiue, that neither faith is without woorkes
(hauing oportunitie thereto) nor woorkes can
auaile to eternall life without faith.

N O V V to procede to the thirde parte (whi- What woorkes
hes thei are
that spring of
faith.
che in the former Sermon was noted of faith)
that is to saie, what maner of woorkes thei be,
whiche spring out of true faith, and leade faith-
full men vnto eternall life: this cannot be kno-
wen so wel, as by our sauioz Christ himself, who
was asked of a certain greate man thesame que-
stion. What woorkes shall I do (saied a Prince) Math. xix.
to come to euerlastyng life: To whom Iesus
aunswered: if thou wilt come to the eternall life, Math. xix.
kepe the commaundementes. But the prince not
satisfied herewith, asked farther, whiche com-
maundementes: The Scribes and Phariseis
had made so many of their awne lawes and tra-
dicions to bryng men to heauen, beside Gods
commaundementes, that this man was in doubt,
whether he should come to heauē by those lawes
and tradicions, or by the lawes of GOD: And
therefore he asked Christe, whiche commaunde-
mentes he mente: Wherunto Christe made hym
aplain aunswer, rehersyng the commaundemen-
tes of God, sayng: thou shalt no kill, thou shalt Math. xix.
not commit adultery, thou shalt not steale, thou
shalte not beare false witnesse, honoz thy father
and mother, and loue thy neighbor as thy self.
By whiche woordes Christe declared, that the
lawes of God, be the very waie that do leade to
eternall life, and not the tradicions, and lawes

The woorkes
that leade to
heauen, be the
woorkes of
Gods comma-
dementes.

I. j. of

Of woꝝkes.

Man, frō his
fiste fallng
from God's
commaunde-
mentes, hath
euer ben redy
to do the like,
and to deuise
woꝝkes of his
awne phanta-
sie to please
God withall.

The deuises &
Idolatrye of
the Gentiles.

of men. So y this is to be taken for a moste true
lesson taught by Chꝛistes awne mouthe, that the
woꝝkes of the moꝝal cōmaundementes of God
be the very true woꝝkes of faith, whiche leade,
to the blessed life to come. But the blindenes and
malice of man, euen frō the beginning, hath euer
been redy to fall frō Gods commaundementes.
As Adam the first man, hauing but one cōmaun-
demēt, that he should not eate of the fruit forbid-
den, notwithstanding Gods commaundement,
he gaue credite vnto the woman, seduced by the
subtile perswasion of the serpent, and so folowed
his awne wil, & left Gods cōmaundemente. And
euer sence that tyme, all his succession hath been
so blinded thꝛough original sinne, that thei haue
been euer redy to decline from God and his law
& to inuent a new waie vnto saluacion, by woꝝ-
kes of their awne deuise: so much, that almost al-
the world forsakynge the true honoꝝ of the onely
eternal, liuyng God, wandꝛed about their awne
phantasies, worshipping, some the Sunne, the
Moone, the Sterres: some Jupiter, Juno, Dia-
na, Saturnus, Apollo, Neptunus, Ceres, Bac-
chus, and other dedde men and women: Some
therewith not satisfied, worshipped diuerse kyn-
des of beastes, birdes, fishe, foule, and serpentes,
euery region, toun, and hous, in a maner beyng
diuided, and setting vp Images of suche thyn-
ges as thei liked, & worshipping y same. Suche
was the rudenesse of the people, after thei fell to
their awne phantasies, and lefte the eternall li-
uyng

Of woorkes.

uing God and his commaundementes, that thei deuised innumerable Images, and Goddes. In whiche erroꝝ and blindnes thei did remain, vntill suche tyme as almightie GOD, pityng the blyndnesse of man, sent his true Prophete Moyses into the worlde, to rephende this extreme madnesse, and to teache the people to knowe the onely liuyng God, and his true honoꝝ and worshippinge. But the coꝛrupt inclinacion of man, was so muche geuen to folowe his awne phantasies, and (as you would saie) to fauor his awne bird, that he brought vp hymself, that all the admonitions, exhortacions, benefites and threatenynge of God, could not kepe hym from suche his inuencions. For notwithstanding all the benefites of God, shewed vnto the people of Israell, yet when Moyses went vp into the mountain, to speake with almightie God: he had taried there but a fewe daies, when the people beganne to inuent newe Goddes. And as it came in their hedes, thei made a calfe of gold, and kneled doune and worshipped it. And after that, thei folowed the Moabites, and worshipped Beelphegoꝝ the Moabites God. Reade the booke of Iudges, the bookes of the kynges, and the Prophetes, and there you shall finde, how inconstant the people wer, how full of inuencions, and moze ready to runne after their awne phantasies, then Gods mozte holy commaundementes. There shal you reade of Baall, Moloche, Chamos, Mecho, Baalpeoꝝ, Astaroth, Beell the Dragon, Priapus,

Eko. xxxii.
I.ij. pus,

Of woordes.

pus, the brazen Serpente, the twelue signes, and many other: vnto whose images, the people with greate deuocion, inuented Pilgrimages, preciouslly deckyng and celsyng them, knelyng doune and offeryng to theim, thynkyng that, an high merite befoze God, and to be esteemed aboue the preceptes and commaundementes of God. And where at that tyme, God commaunded no sacrifice to be made, but in Ierusalem onely, thei did cleane contrary, makyng aulters and sacrifices euery where, in hilles, in wooddes, and in houses not regardyng Gods commaundementes, but esteemyng their awne phantasies and deuocion to be better then them. And the erroz hereof was so spzed abrode, that not only the vnlearned people, but also the priestes and teachers of the people, partly by glozy and auarice wer coꝛrupted, and partly by ignoraunce blyndly seduced with thesame abhominacions: So muche, that Kyng Achab, haupyng but onely Helias a true teacher and minister of God, there were eight hundzed and fiftie priestes, that perswaded hym to honoz Baall, and to do sacrifice in the wooddes oz groues. And so continued that horrible erroz, vntill the thzee noble Kynges, as Iosaphat, Ezechias, and Iosias, Gods elect ministers, destroyed the same clerely, and reduced the people from suche their fained inuencions, vnto the very commaundementes of GOD: for the whiche thyng, their immortall reward and glozy, doth and shall remain with GOD for euer.

AND

Of woorkes.

AND beside the foresaied inuencions, the inclination of man to haue his awne holy deuotions, deuised newe sectes and religions, called phariseis, Sadduces, and Scribes, with many holy and godly traditions and ordinaunces (as it semed, by the outward apparaunce and goodly glistering of the woorkes,) but in very deede all tending to Idolatrie, Supersticion and hypocrisy, their hartes within, beyng ful of malice pride, coueteousnesse, and all iniquitie. Against whiche sectes, and their pretended holines, Christe cried out moze vehemently, then he did against any other persones, sayng and often repetyng these wordes: Wo be to you Scribes and Phariseis, ye Hypocrites, for you make cleane the vessell without, but within you be full of raupn and filthinesse: thou blynd Pharisie, and Hypocrite, firste make the inwarde parte cleane. For notwithstanding al the goodly traditions, and outward shewe of good woorkes, deuised of their awne imaginacion, wherby thei appered to the worlde, mozte religious and holy of all men: yet Christe, (who sawe their hartes) knewe that thei wer inwardly in the sight of **G O D**, mozte vnholly, most abhominable, and farthest from **G O D** of all men. Therefore saied he vnto them: Hypocrites, the Prophete Esaiaspake full truly of you, when he saied: This people honoz me with their lippes, but their harte is farre from me: thei worshippe me in vain that teache doctrines and commaundementes of men: For you leaue

Religions and
sectes among
the Jewes.

Math. xxiii

Matth. xv.
Esay. xxix.

I. iij.

the

Of woorkes.

the commaundementes of **G O D**, to kepe your awne tradicions.

A N D though **Chziste** saied, thei worshipped **G O D** in vain, that teache doctrines and commaundementes of men: yet he meant not therby to ouerthrowe all mennes commaundementes, for he himself was euer obedient to the **Pzinces** and their lawes, made for good ordre and gouernance of the people: but he reproued the lawes and tradicions, made by the **Scribes** and **phariseis**, whiche wer not made only for good ordre of the people (as the **Ciuilt lawes** were) but thei were so highly extolled, that thei wer made to be a right and syncere worshipping of **G O D**, as thei had been equall with **G O D**s lawes or aboue the: for many of **G O D**s lawes could not be kept, but wer faine to geue place vnto them. This arrogancie **G O D** detested, that mā should so aduaūce his lawes, to make theim equall with **G O D**s lawes, wherein the true honoryng and right worshipping of **G O D** standeth, and to make his lawes for theim to be omitted. **G O D** hath appoynted his lawes, whereby his pleasure is to be honored. His pleasure is also, that all mannes lawes beyng not contrary to his lawes, shalbe obeyed and kepte, as good and necessary for euery common weale, but not as thynges, wherein principally his honor resteth. And all **Ciuilt** and mannes lawes, either be or should be made, to induce men the better to obserue **G O D**s lawes, that consequently, **G O D** should be the better honored by them.

Mans lawes
must be obser-
ued and kept,
but not as
G O D s lawes.

Of woorkes.

them. Howbeit, the Scribes and Phariseis wer not cōtent, that their lawes should be no higher esteemed, then other positue and ciuil lawes, nor would not haue thē called by the name of other tempoꝛal lawes, but called them holy and godly tradicions, and would haue them esteemed, not onely for a right and true worshipping of God: (as Gods lawes be in deede) but also to be the moſte high honoꝛyng of God, to the whiche, the commaundementes of God should geue place. And for this cause, did Chriſte ſo vehemently ſpeake againſt thē, ſaiyng: your tradicions whiche men eſteeme ſo high, be abhominacion befoꝛe God. For commonly, of ſuche tradicions foloweth the tranſgreſſion of Gods commaundementes, and a moꝛe deuocion in the obſeruyng of ſuche thynges, and a greater conſcience in bꝛeakyng of them, then of the commaundementes of God. As the Scribes and Phariseis ſo ſuperſticiouſly and ſcrupuloſly kepte the Sabbath, that thei were offended with Chriſte, becauſe he healed ſicke men, and with his Apoſtles, becauſe thei beyng ſoꝛe hungry, gathered the eares of coꝛne to eate, vpon that date. And becauſe his diſciples waſhed not their handes ſo often as the tradicions required, the Scribes and Phariseis quereled with Chriſte, ſaiyng: why do thy diſciples bꝛeake the tradicions of the ſeniours? But Chriſte objected againſt them, that thei for to obſerue their awne tradicions, did teache men to bꝛeake the verie commaundementes of God.

Holy tradicions wer eſteemed at Gods lawes.

Luke. xvi.

Holneſſe of mānes deuſe is commonly occaſion that GOD is offended.

Math. xii.

Match. xv.

For

Of woorkes.

For thei taught the people suche a deuociō, that thei offered their goodes into the treasure hous of the temple, vnder the pretence of Gods honoz leauyng their fathers and mothers (to whom thei were chiefly bounde) vnholpen: and so thei brake the commaundementes of GOD, to kepe their awne tradicions. Thei esteemed moze an othe, made by the gold oz oblacion in the temple then an othe made in the name of God hymself, oz of the temple. Thei wer moze studious to pay their tithes of smal thynges, then to do the greater thynges commaunded of God, as woorkes of mercie, oz to doo iustice, oz to deale sincerely, vpzightly, and faithefully, with God and man: *Mat. xxiii.* (these saeth Chyste ought to be doen, and the o- ther not omitted). And to be shorte, thei wer of so blynd iudgement, that thei stonbled at a strawe and leped ouer a blocke. Thei would, (as it wer) nicely take a flie out of their cuppe, and dzyнке doune a whole Camell. And therfore Chrit cal- led them blynde guydes, warnyng his disciples from tyme to tyme, to eschewe their doctrine. For although thei semed to the worlde, to be mozte perfecte men, bothe in liuyng and teachyng: yet was their life but Hypocrisie, and their doctrine but sower leuen, mixte with supersticion, Idola- try, and preposterous iudgement: setting vp the tradicions and ordinaunces of man, in the stede of Gods commaundementes. Thus haue you heard, how muche the worlde frō the beginnyng vntill Christes tyme, was euer ready to fall frō the
the

Of wooꝝkes.

the commaundementes of god, and to seke other meanes to honoꝝ and serue him, after a deuotion imagined of their awne heddes: and how thei extolled their awne tradicions, as high oꝝ aboue Gods commaundementes, whiche hath happened also in our times (the moze it is to be lamented) no lesse then it did emong the Jewes, and that by the coꝝruption, oꝝ at the least, by the negligence of them, that chiefly ought to haue preferred Gods cōmaundementes, and to haue preserved the syncre and heauenly doctrine left by Chꝛiste. What man hauyng any iudgemente oꝝ learnyng, ioyned with a true zeale vnto GOD, doth not se, and lamēt, to haue entred into Chꝛistes religion, suche false doctrine, Supersticion, Idolatrie, Hypocrisy, and other enozmities and abuses, so as by litle and litle thꝛough the sower leuen therof, the swete bꝛead of Gods holy woꝝd hath been muche hindered and laied apart. Neuer had the Jewes in their moste blyndenesse, so many Pilgrimages vnto Images, noꝝ vled so muche knelyng, kysyng, and censyng of them, as hath been vled in our tyme.

S E C T E S and feined religions were neither the foꝛtie parte so many emong the Jewes, noꝝ moze superstitiously and vngodly abused, then of late daies the haue been emong vs. Whiche sectes and religions, had so many Hypocriticall wooꝝkes in their state of religion (as thei arrogantly named it) that their lampes (as thei said) canne alwaies ouer, able to satisfie, not onely foꝝ
K. J. their

Sectes & Religions emōg christian men

Of woꝝkes.

their awne synnes, but also all other their benefactors, brothers and sisters of their religion, as moſte vngodly and craftely thei had perſwaded the multitude of ignozant people: keepyng in diuerſe places (as it were) martes oz markettes of merites, beyng ful of their holy Reliques, Images, Shꝛines, and woꝝkes of ſupererogacion, redy to be ſolde. And all thynges whiche thei had, wer called holy, holy Coules, holy Girdles, holy Pardoned Beades, holy Shooes, holy Rules, and all full of holineſſe. And what thyng can be moze fooliſhe, moze Superſtitious, oz bugodly, then that men, women and childꝛē, ſhould weare a friers coote, to deliuer them from agues oz Peſtilence, oz whē thei dye, oz when thei wer buried, cauſe it to be caſte vpon them, in hope thereby to be ſaued. Whiche ſuperſticion, although (thākes be to God) it hath been litle vſed in this realme, yet in diuerſe other realmes, it hath been and yet is vſed, bothe emong many, bothe learned and vnlearned. But to paſſe ouer the innumerable Superſtitiousneſſe, that hath been in ſtraūge apparel, in ſilence, in dormitoꝝy, in cloyſter, in chapter, in choyle of meates and in dꝛynkes, and in ſuche like thynges: Let vs conſider, what enozmitics and abuſes haue been, in the thꝛee chief principall pointes, whiche thei called the thꝛee eſſencialles of religion, that is to ſaie, obedience, chaſtitie, and wilfull pouertie.

The. iii. chief
bowes of religion.

FIRST, vnder pꝛetense of obedience to their father in Religion (whiche obedience thei made themſelves),

Of woordes.

themselves) thei wer exempted by their rules and canons, from the obedience of their naturall father and mother, and from the obedience of Emperoz and Kyng, and all tempoꝛal power, whom of verie duetie by Godes lawes, thei wer bound to obeie. And so the profession of their obedience not due, was a renunciacion of their due obedience. And how their profession of Chastitie was obserued, it is moze honestie to passe ouer in silence, and let the worlde iudge of that, whiche is well knowen, then with vnchast woordes by expꝛessyng of their vnchast life, to offend chaste and Godly eares. And as for their wilfull pouertie, it was suche, that whē in possessiōs, iewels, plate and riches, thei wer equall oz aboue marchauntes, Gentlemen, Barons, Erles, and Dukes, yet by this subtile sophisticall terme, *Proprium in cōmuni*, thei deluded the worlde, perswadyng, that notwithstanding all their possessions and riches: yet thei obserued their bowe, and were in wilfull pouertie. But for al their riches, thei might neither helpe father noꝛ mother, noꝛ other that were in deede very neddy and pooꝛe, without the licēce of their father Abbot, Pꝛioꝛ, oz warden. And yet thei might take of euery man, but thei might not geue ought to any man, no not to theim, whom the lawes of God bounde theim to helpe. And so thꝛough their tradicions and rules, the lawes of God could beare no rule with theim. And therefore of theim might be moſte truely ſaid that, whiche Chꝛiſte ſpake vnto the Paꝛiſeys, you
k.ij. breake

Of woordes.

Matth. xv. breake the commaundementes of God by your tradicions, you honoꝛ **GOD** with your lippes, but your hartes be farre from him. And the longer pꝛaiers thei vsed by daie and by nighte, vnder pꝛetense of suche holines, to get the fauor of Widowes & other simple folkes, that thei might syng Trentals and seruice for their husbandes and frendes, and admitte them into their suffrages, the moze truely is verified of them the sayng of Christ: wo be to you Scribes and Phariseis, Hypocrites, for you deuoure Widowes houses, vnder coloure of long pꝛaiers, therefore your dampnacion shalbe the greater. Wo be to you Scribes and phariseis, Hypocrites, for you go aboute by sea and by lande, to make mo No- uices and newe bꝛethꝛen, and when thei be admitted of your secte, you make them the children of helle, worse then your selves bee. Honoꝛ be to God, who did put light in the harte of his faithfull and true minister of mozte famous memoꝛy Kyng Henry the. viii. and gaue hym the knowledge of his worde, & an earnest affeccion to seke his gloꝛy, and to put awaie all suche Superstitious and Pharisaicall sectes by Antichriste inuēted, and set vp against the true worde of God and gloꝛy of his mozte blessed name, as he gaue the like spirit vnto the mozte noble and famous Princes, Josaphat, Josias, and Ezechias. God graunte all vs, the Kynges highnesse faithfull and true subiectes, to fede of the swete and sauoꝛie bꝛead of Godes awne woꝛde, and (as Christ commaunded)

Of woozkes.

commaunded) to eschewe all our Pharisaicall
and papisticall leuen of mannes feined religiō.
Whiche, although it wer befoze God, moſte ab=
hominable and contrary to Gods commaunde=
mentes, and Chriſtes pure religion, yet it was
extolled, to be a moſte Godly life, & highest ſtate
of perfeccion. As though a man might be moze
Godly and moze perfecte by keepyng the rules,
tradicions and professions of men, then by ke=
pyng the holy commaundementes of GOD. And
brieffly to paſſe ouer the vngodly and counterfet
religiōs: let vs reherſe ſome other kyndes of pa=
piſtical ſuperſtitions and abuſes, as of Beades
of Lady Psalters and Roſaries, of. xv. Dos, of
ſainct Barnardes Verſes, of ſainct Agathes let=
ters, of Purgatory, of Maſſes Satisfactory, of
Stacions and Iubilies, of feined Reliques, of
halowed Beades, Belles, Breade, Water, Pal=
mes, Candelles, Fire and ſuche other: of Super=
ſtitious faſtynges, of fraternities, of Pardons
with ſuche like marchandiſe, whiche wer ſo eſte=
med and abuſed to the great pzeiudice of Gods
gloz and cōmaundementes, that thei wer made
moſte high and moſte holy thyngeſ, whereby to
attein to the eternall life, or remiſſion of ſynne.
Pea alſo, vain inuencions, vnfructful Cereimo=
nies and vngodly Lawes, Decrees and Coun=
ſailes of Rome, wer in ſuche wiſe aduaūced, that
nothyng was thought comparable in aucthozi=
tie, wiſedom, learnyng, and Godlines, vnto the.
So that the lawes of Rome, (as thei ſaied) were

Other deuic=
ces and ſuper=
ſtitions.

Decrees and
Decretalles.

Of woordes.

to be receiued of al men, as the foure Euangelists : to the whiche all lawes of Princes muste geue place. And the lawes God also partly were omitted and lesse esteemed, that the said lawes, decrees and Counsailes with their tradicions and Ceremonies, might be moze duely obserued and had in greate reuerence. Thus was the people through ignoraunce so blynded, with the goodly shewe and apparaunce of those thynges, that thei thought the obseruyng of them to be a moze holinesse, a moze perfecte seruice and honoryng of God, and moze pleasyng to God, then the keepyng of Godes commaundementes. Suche hath been the corrupt inclinacion of man euer, superstitiously geuen to make new honoryng of God, of his awne hedde, and then to haue moze affection and deuocion to obserue that, then to serche out Gods holy commaundementes and to kepe them. And furthermoze, to take Gods commaundementes for mennes commaundementes, and mennes commaundementes for Gods commaundementes. yea, and for the highest, and mozte perfecte and holy of all Gods commaundementes. And so was all confused, that scant well learned men, and but a small nombze of them, knewe, or at the least would knowe, and durste affirme the trueth, to seperate Godes commaundementes from the commaundementes of men: wherupon did growe muche error, Supersticion, Idolatry, vaine religion, preposterous iudgemente, greate contencion, with al vngodly liuyng.

Wherefoze,

Of woorkes.

VVHEREFORE, as you haue any zeale to the right and pure honoryng of **GOD**: as you haue any regard to your awne soules, and to the life that is to come, whiche is both without pain and without end, applie you selves chiefly aboue all thyng, to reade and to heare **Godes** woorde: marke diligētly therin what his wil is you shal do, and with all your endeuor applie your selves to folowe thesame. First you must haue an assured faith in **GOD**, and geue your selves wholly vnto hym, loue hym in prosperitie and aduersitie, and dread to offend him euermore. Then, for his sake, loue al men, frendes and foes, because thei bee his creacion and Image, and redemed by **Christe** as ye are. Cast in your myndes how you maie doo good vnto all men, vnto your powers, and hurte no man. Obeye all your superiours and gouernours, serue your masters faithfully and diligently, aswell in their absence as in their presence, not for dread of punishment onely, but for conscience sake, knowing that you are bounde so to do by **Godes** commaundementes. Disobey not your fathers and mothers, but honoz them, help them, and please them to your power. Oppresse not, kil not, beate not, neither flāuder nor hate any man: But loue all men, speake well of all men, helpe and succor euery man, as you maie, yea, euen your enemies that hate you, that speake euill of you, and that do hurte you. Take no mānes goodes, nor couete your neighbors goodes wrongfully, but cōtent your selves

with

Exhortacion
to the keepyng
of **Godes** com-
maundemen-
tes.

A brief rehers-
all of **Godes**
commaunde-
mentes.

Of woorkes.

with that, whiche ye get truely, and also bestowe
your awne goodes charitably as neede and case
requireth. Flee all Idolatrie, Witchecraft, and
periury. Commit no maner of adultery, fornication,
noz other vncastnesse, in will noz in deede
with any other mannes wife, widowe, maide oz
otherwise. And trauailyng cōtinually, du-
ryng your life, thus in the obseruyng
the commaundementes of God,

(wherin cōsisteth the pure
principall, and direct
honour of God,

and whi-
che wrought in faithe,
God hath

ozdeined to bee
the right trade and

pathe waie vnto heauen:)

you shall not faile, as Christe
hath promised, to come to that blessed
and eternall life, where you shall
liue in glozy and ioy with

God for euer. To

whom be laude
honor, and

impe-
rie,

for euer and
euer.

AMEN.

Can

An Homilie of Christian Loue and Charitie.



If all thynges that be good to be taught vnto Christi-
an people, there is nothyng
moze necessarie to be spoken
of, and daiely called vpon,
then charitie, aswell, for that
al maner of woꝝkes of righ-
teousnesse be contained in it,

as also, that the decay thereof, is the ruyne of the
woꝝlde, the banishment of vertue, and the cause
of all vice. And for so muche as almoste every
man, maketh and frameth to himself charitie af-
ter his awne appetite, and how detestable soeuer
his life be, bothe vnto God and man, yet he per-
swadeth hymself still that he hath charitie: ther-
fore you shal heare now a true and plain descri-
pcion of Charitie, not of mennes imaginacion,
but of the very woꝝdes and example of our sa-
uioꝝ Iesus Christ. In whiche descripcion eueꝝy
man, (as it wer in a glasse) maie considꝛe hymself
and see plainly without erroꝝ, whether he bee in
the true charitie oꝝ not.

CHARITIE is to loue **GOD** withall our
harte, all our life and all our powers & strength:
With all our harte, that is to saie, that our har-
tes, mynd and studie, be set to beleue his woꝝde,
to truste in hym, and to loue hym aboue al other
thynges that we loue best, in heauē oꝝ in yearth:
With all your life, that is to saie, that our chief

What Char-
itie is.

The loue of
GOD.

L. j.

ioye

Of Charitie.

ioy and delight be set vpon hym, and his honoz
and our whole life geuen vnto the seruice of him
aboue al thynges, with hym to liue and dye, and
to forlake all other thynges, rather then hym.
Matth. x. For he that loueth his father oz mother, sonne oz
daughter, hous oz lande, moze then me (saith
Christe) is not worthy to haue me: With all our
powers, that is to say, that with our handes and
feete, with our iyes and eares, our mouthes and
tongues, and with all other partes and powers,
bothe of body and soule, wee should be geuen to
the keepyng and fulfillyng of his commaunde-
mentes. **The loue of thy neighbor.** This is the firste and principall part of
charitie, but it is not the whole: for charitie is al
so to loue euery man, good and euill, frende and
fo: and whatsoeuer cause be geuen to the contra-
rie, yet neuerthelesse to beare good wil and harte
vnto euery man, to vse our selves wel vnto them,
aswell in woozdes and countenaunce, as in all
our outwarde actes and deedes. For so Christe
hymself taught, & so also he perfozmed in deede.
Of the loue of God, he taught in this wise, vnto
a doctoꝝ of the lawe that asked him, whiche was
the greate and chiefe commaundemente in the
lawe: **Matth. xxii.** Loue thy Lozde God (saied Christe) with
all thy harte, with all thy life and with all thy
mynde. And of the loue that we ought to haue e-
mong our selves eche to other, he teacheth vs
thus, you haue heard it taught in tymes paste:
Matth. v. thou shalt loue thy frende, and hate thy foe, but
I tell you, loue your enemies, speake well of the
that

Of Charitie.

that diffame you and speake euill of you, do wel to them that hate you, prae for them, that bere and persecute you, that you maie be the children of your father that is in heauen. For he maketh his sunne to rise bothe vpon the euill and good, and sendeth rain to iuste and vniuste. For if you Matth. v. loue them that loue you, what reward shall you haue? Doo not the Publicans likewise? And if you speake well onely of them, that be your brethren and derebeloued frendes, what great matter is that? Doo not the Heathen thesame also? These be the very woordes of our sauioz Christ hymself, touchyng the loue of our neighbor. And for asmuche as the Phariseis (with their moste pestilente tradicions, false interpretacions and gloses) had corrupted, and almoste clerely stopped vp, this pure well of Godes liuely woorde, teachyng, that this loue and charitie pertained onely to a mannes frendes, and that it was sufficient for a man to loue them whiche do loue him and to hate his foes: therefore Christe opened this wel again, purged it, and scoured it, by geuyng vnto his Godly lawe of Charitie, a true and clere interpretacion, whiche is this: that we ought to loue euery man, bothe frende and foe, addyng thereto, what commoditie we shall haue thereby, and what incommoditie by dooyng the contrary. What thyng can we wishe so good for vs, as the eternal heauenly father to repete and take vs for his children? And this shall we bee sure of (saith Christe,) if wee loue euery man

L.ij. without

Of Charitie.

without excepcion. And if we do otherwise (saith he) we be no better then the Phariseis, Publicans, and Heathen, and shall haue our rewarde with them, that is, to be excluded from the number of Godes electe childzen, and from his everlasting inheritaunce in heauen.

THVS of true Charitie, Chziste taught, that euery man is bound to loue God aboue al thynges, and to loue euery man, frend and foe. And thus likewise he did vse hymself, exhortyng his aduersaries, rebukyng the faultes of his aduersaries, and when he could not amende them, yet he prayed for them. Firste he loued God his father aboue all thynges, somuche that he soughte not his awne glozy and will, but the glozy and will of his father. *Ihon.v.* I seke not (said he) myne awne will, but the will of hym that sent me. Nor he refused not to dye, to satisfie his fathers will, *Mat.xxvi.* sayyng: if it maie be, let this cuppe of death go from me, if not, thy will be doen, and not myne. He loued not onely his frendes, but also his enemies, whiche (in their hartes) bare exceeding great hatred against hym, and in their tongues spake al euill of hym, and in their actes and deedes pursued hym, with all their might and power, euen vnto death. Yet al this notwithstanding, he withdrew not his fauor from them, but still loued them, preached vnto them, of loue, rebuked their false doctrine, their wicked liuing, and did good vnto them, patiently acceptyng, whatsoeuer they spake, or did against hym. When they gaue hym euill

Of Charitie.

euill woordes, he gaue none euill again: when thei did strike hym, he did not smite again, and when he suffered death, he did not flee them, nor threaten them, but praied for them, and referred all thynges to his fathers will. And as a shepe that is led vnto the shambles to be slain, and as a lambe that is shorne of his flese, make no noyse nor resistance, euen so wente he vnto his deathe, without any repugnaunce or openyng of his mouth, to saie any euill.

Esaie. liii.
Actes. viii.

THVS haue I described vnto you, what charitie is, aswell by the doctrine, as by the example of Christ hymself. Wherby also euery man maie without erroꝝ knowe himself, what state and condition he standeth in, whether he be in Charitie, (and so the child of the father in heauen) or not. For, although almoste euery man perswadeth hymself to bee in Charitie, yet let hym examyne none other man, but his awne harte, his life and conuersacion, and he shall not bee deceiued, but truely decerne and iudge, whether he bee in perfect charitie or not. For he that foloweth not his awne appetite and will, but geueth hymself earnestly to God, to do all his will and commaundementes, he maie be sure, that he loueth GOD aboue all thynges, and els surely he loueth hym not, whatsoeuer he pretende: as Christ said, if ye loue me, kepe my commaundementes. For he that knoweth my commaundementes, and kepeth them he it is (saied Christe) that loueth me. And again he saith: he that loueth me, will kepe my worde, &

Ihon. xiiii.

A. iij.

my

Of Charitie.

i. Ihon. iii.

my father will loue hym, and we wil bothe come to hym, and dwell with hym. And he that loueth me not, wil not kepe my woordes. And likewise, he that beareth good harte and mynd, and vseth well his tounge and deedes vnto euery man, frende and foe, he maie knowe thereby that he hath Charitie. And then he is sure also, that almighty **G O D** taketh hym for his deere beloved sonne, as saincte Ihon saith: Hereby manifestly are knowen the childzen of **G O D**, from the childzen of the deuill: For whosoever dooth not loue his brother, belongeth not vnto God.

Against carnall men, that will not forgeue their enemies.

B V T the peruerse nature of man, corrupte with synne, and destitute of Godes woorde and grace, thinketh it against all reason, that a man should loue his enemy, and hath many perswasions, whiche induce hym to the contrary. Against al whiche reasons, we ought aswell to set the techyng, as the liuyng of our sauioz Christ, who louyng vs (whē we wer his enemies) doth teach vs to loue our enemies. He did paciently take for vs many reproches, suffered beatyng, and moste cruell death. Therefore wee bee no members of hym, if we will not folowe hym. Christe (saith saincte Peter) suffered for vs, leauyng an example that we should folowe hym.

i. Peter. ii.

F V R T H E R M O R E, we must consider, that to loue our frendes, is no moze but that, whiche theses, adulterers, homicides, and al wicked persones do: in so muche, that Jewes, Turkes, Infidelles, and all brute beastes, do loue them that be

Of Charitie.

be their frendes, of whom thei haue their liuyng
or any other benefites. But to loue enemies, is
the pꝛopꝛe condicion onely of theim, that be the
childzen of **GOD**, the disciples and folowers of
Christ. Notwithstanding, mannes froward and
corrupt nature, waileth ouer depely many tymes
the offence and displeasure doen vnto hym by e-
nemies, and thinketh it a burden intollerable to
be bounde to loue theim, that hate hym. But the
burden should be easie enough, if (on the other
side) euery man would cōsider, what displeasure
he hath doen to his enemy again, and what ple-
sure he hath receiued of his enemy. And if wee
finde no equal recompence, neither in receiuyng
pleasures of our enemy, nor in redꝝyng displea-
sures vnto hym again: then let vs pōdꝛe the dis-
pleasures, whiche we haue doen against almighty
GOD, how often, and how greuously we haue
offended hym. Whereof, if we will haue of **GOD**
forgeuenesse, we muste needes forgeue the offen-
ces doen vnto vs, whiche be very small in com-
parison of our offences doen against **GOD**.

AND if we cōsidꝛe, that he, whiche hath offen-
ded vs, deserueth not to be forgeuen of vs, let vs
consider again, that we muche lesse deserue to be
forgeuen of **GOD**. And although our enemy
deserue not to be forgeuen for his awne sake, yet
we ought to forgeue hym for **GODES** loue, consi-
dering how great and many benefites we haue
receiued of hym, without our desertes, and that
Christe hath deserued of vs, that for his sake we
should

Of Charitie.

Should forgeue theim their trespasses committed against vs.

B V T here maie rise a necessary question to be dissolued: If Charitie require to thynke, speake and do well vnto euery man, bothe good and euill: how can Magistrates execute iustice vpon malefactorz with Charitie? How can thei caste euill men in prison, take awaie their gooddes, and some tyme their lifes, accordyng to lawes, if charitie will not suffre theim so to do.

Charity hath
two offices.

HEREVNTO is a plain and a bryefe answer, that plagues and punishmentes bee not euill of themselves, if thei be well taken of innocentes. And to an euill man, thei are bothe good and necessary, and maie be executed, accordyng to Charitie, and with Charitie should be executed. For declaracion whereof, you shall vnderstande, that Charitie hath two offices: the one contrary to the other, and yet bothe necessarie to be vsed vpon men of contrary sorte, and disposition. The one office of Charitie is, to cherishe good and innocente men, not to oppresse theim with false accusacions, but to encozage the with rewardes to do well, and to perseuer in well doyng, defendyng them with the sword from their aduersaries. And the office of bishoppes and pastors, is to praise good men for well doyng, that thei may perseuer therein, and to rebuke and correcte by the woorde of God, the offences and crimes of all euill disposed persones. For the other office of Charitie is, to rebuke, correcte and punish

Of Charitie.

nishe vice, without acceptacion of persones, and this is to be vsed against theim onely, that be euill men and malefactorz. And that it is aswell the office of charitie, to rebuke, punish, and correcte theim that be euill, as it is, to cherishe and reward them that be good and innocēt: Sanct Paule declareth, (writyng to the Romayns) sayyng: that the high powers are ordeined of God, Roma. xiii. not to be dreaddfull to them that do well, but vnto malefactorz, to drawe the sword, to take vengeance of hym that committeth the synne. And saint Paule biddeth Timothe, constantly and i. Timo. v. vehemently, to rebuke synne, by the woorde of God. So that bothe offices should be diligently executed to impugne the kyngdome of the deuill: the preacher with the worde, and the gouernor with the sword. Els thei loue neither God, nor theim whom thei gouerne, if (for lake of correction) thei wilfully suffre God to be offended, and them whom thei gouerne, to perishe. For as euery louyng father correcteth his naturall sone when he doth amisse, or els he loueth hym not: so all gouernors of Realmes, Countreys, Tounes, and houses, should louyngly correcte them, whiche bee offenders vnder their gouernaunce, and cherishe them whiche liue innocently, if thei haue any respecte, either vnto God and their office, or loue vnto them, of whom thei haue gouernaunce. And suche rebukes and punishmentes of them that offende, muste be doen in due tyme, least by delaie, the offendors fall hedlynge into all ma-

Of Charitie.

ner of mischief, and not onely be euil themselves, but also doo hurte vnto many men, drawyng o-
ther by their euill example, to synne and outrage
after them. As one thief maie bothe robbe many
men, and also make many theifes, and one sedi-
cious person may allure many, and noy a whole
toun or countrey. And suche euill persones that
be so greate offenders of **G D D**, and the com-
mon weale, Charitie requircth to be cut of from
the body of the common weale, least thei corrupt
other good and honest persones: Like as a good
Surgion cutteth awaie a putrified, and a feste-
red membre, for loue he hath to the whole body,
least it infecte other membres adioynyng to it.
Thus it is declared vnto you, what true Chari-
tie or Christian loue is, so plainly, that no man
neede to bee deceiued. Whiche loue, whosoever
kepeth, not onely towarde **G D D** (whom he is
bounde to loue aboue all thynges) but also to-
ward his neighbor, aswell frende as foe, it shall
surely kepe hym from al offence of God, and iust
offence of man. Therefore beare well awaie this
one short lesson, that by true Christian Charitie,
God ought to bee loued aboue all thynges, and
all men ought to be loued, good and euill, frend
and foe, and to al suche, we ought (as we maie)
to do good: Those that be good, of loue, to enco-
rage and cherish, because thei be good, and those
that be euill, of loue, to procure their correccion
and due punishmēt, that thei maie therby, either
be brought to goodnes, or at the least, that God
and

Of Charitie.

and the common wealth maie bee the lesse hurte
and offended. And if we thus directe our life, by
Christian loue and Charitie, then Christe
dooth promise, and assure vs, that he
loueth vs, that we be the childre
of our heauenly father, re=
conciled to his fauor
verie members
of Christ,
and
that after
this short time
of this presente and
mortall life, we shall haue
with him eternal life, in his euer=
lastyng kyngdome of hea=
uen: therefore to hym
with the father
and the ho=
ly ghost,
bee
all honoz and glozie,
now and euer.

A M E N.

M.ij.

Against

C Against Swearyng and periure.



Howe and in
what causes
it is lawefull
to sweare,

Almightie God, to the intent
his moste holy name should
bee had in honoz, and euer=
more bee magnified of the
people, commaundeth that
no mā should take his name
vainly in his mouth, threath=
nyng punishemēt vnto him,
that vnreuerently abuseth it, by swearyng, for=
swearyng, and blasphemie. To thintent therfoze,
that this commaundemente maie bee the better
known and kepte, it shalbe declared vnto you,
bothe how it is lawfull for Christian people to
sweare: And also what perill and daunger it is
vainly to sweare, or to be forsworne. First, when
Iudges require othes of the people, for declara=
cion of the truthe, or for execucion of iustice, this
maner of swearyng is lawfull. Also when men
make faithfull promises with attestacion of the
name of **GOD**, to obserue couenauntes, honest
promises, statutes, lawes, and good customes,
as Christian Princes do in their conclusions of
peace, for cōseruacion of common wealthes: and
priuate persones, promise their fidelitie in ma=
trimonie, or one to another in honest and true
frendshippe: and all men, when thei do sweare to
kepe common lawes, or local statutes, and good
customes, for due ozdze to be had and continued
among men: when subiectes do sweare to be true
and

Of swearyng.

and faithfull to their king and souereigne lorde: and when Judges, Magistrates, and officers sweare, truely to execute their offices: And when a man would affirme the truthe, to the setting furthe of Godes glozie (for the saluacion of the people) in open preaching of the Gospel, or in geuyng of good counsaill, priuately for their soules healthe. All these maner of swearynges, for causes necessary and honest, be lawfull. But when men doo sweare of custome, in reasonyng, buyng and sellyng, or other daily communicacion (as many bee common and greate swearers) suche kynde of swearyng is vngodly, vnlawfull, and prohibited by the commaundement of God. For suche swearyng is nothyng els, but takyng of Godes holy name in vain. And here is to be noted, that lawefull swearyng is not forbidden, but commaunded of almighty God. For wee haue examples of Christe, and Godly men in holy scripture, that did sweare themselves, and required othes of other likewise. And Godes commaundement is: Thou shalte dreade thy Lorde Deut. vi. god, and shalt sweare by his name. And almighty God by his Prophet Dauid saith: all men Psal. lxii. shalbe praised, that sweare by hym.

THVS did our sauioz Christ sweare diuerse tymes, sayng: verely verely. And sainte Paule Ihon. iii. sweareth thus: I call God to my witnesse. And ii. Corin. i. Abraham (waryng olde) required an othe of his Gen. xxiii. seruaunte, that he should procure a wife for his sonne Isaac, whiche should come of his awne M. iij. kyndred:

Of swearyng.

kyndzed : And the seruaunt did sweare that he would performe his masters will. Abraham also beyng required, did sweare vnto Abimelech, the kyng of Geraris, that he should not hurte hym, nor his posteritie. And so likewise did Abimelech sweare vnto Abraham. And Dauid did sweare to bee, and continue a faithfull frende to Ionathas, and Ionathas did sweare to become a faithfull frende vnto Dauid.

Gene. xxi.

ALSO, GOD once commaunded, that if a thyng wer laid to pledge to any mā, or left with hym to kepe, if thesame thyng wer stolne, or lost, that the keper thereof should bee sworne before iudges, that he did not conuey it awaie, nor vsed any deceipt, in causyng thesame to be conueyed awaie, by his consent or knowledge. And saincte Paule saieth: that in all matters of controuersie betwene twoo persones, where as one saieth yea, and the other nay: so as no due profe can be had of the truth, the ende of euery suche controuersie must be an othe ministred by a iudge. And moze ouer, God by the Prophet Hieremy saieth: thou shalt sweare, the lorde liueth, in truthe, in iudgement, in righteousness. So that whosoever sweareth when he is required of a iudge, lette hym be sure in his conscience, that his othe haue these thre condicions, and he shall neuer neede to bee afraied of periurie.

Hebre. vi.

Hiemi. iiii.

What condicions a laweful oth ought to haue.
The firste.

FIRST he must sweare, that he sweareth truly, that is, he must (secludyng al fauor and affection to the parties) hauyng the truthe onely before

foze

Of swearyng

foze his eyes, and foze loue therof, say and speake that, whiche he knoweth to be truth, and no further. The second is: he that taketh an othe, must doo it with iudgement, not rashely and vnadvisedly, but soberly, considering what an othe is. The thirde is: he that sweareth, must sweare in righteousness, that is, foze the very zeale and loue, whiche he beareth to the defence of innocencie, to the maintenaunce of the truthe, and to righteousness of the matter or cause, all profite, disprofite, all loue and fauor vnto the persone, foze friendship or kyndred, laied apart. Thus an oth (if it hath with it these three conditions) is a part of Godes gloze, whiche we are bound by his commaundement, to geue vnto hym. For he willet that we shal sweare onely by his name: not that he hath pleasure in our othes, but like as he commaunded the Jewes to offre sacrifices vnto hym, not foze any deltght that he had in thein, but to kepe the Jewes from comitting of Idolatrie: so he commaunding vs to swere by his holy name, dooth not teache vs, that he delighteth in swearyng, but he thereby forbiddeth all men to geue his gloze to any creature, in heauen, yearth, or water. Hetherto you se that othes lawfull, are commaunded of God, vsed of Patriarches and prophetes, of Christe hymself, and of his Apostle Paule. Therfoze Christian people muste thinke lawfull othes, both godly and necessarie. For by lawfull promises and couenauntes confirmed by othes, princes and their countreis are confirmed

The seconde.

The third.

Why wee be willed in scripture to sweare by the name of God.

Comodities had by lawfull othes made & obserued

in

Of swearyng

in common tranquillitie and peace. By holy promises, with attestacion of Godes name, we be made liuely membres of Christ, whē we professe his religiō, receiuyng the sacramēt of baptisme. By like holy promise, the sacrament of matrimonie knitteth man and wife, in perpetuall loue, that thei desire not to bee seperated, for any displeasure or aduersitie, that shall after happen.

BY lawfull othes, whiche Kynge, Princes, Judges, and Magistrates do sweare, common lawes are kept inuiolate, iustice is indifferently ministered, innocent persones, orphanes, widdowes, and poore men, are defended from murthers, oppzessers, and thieues, that thei suffre no wrong, nor take any harme. By lawfull othes, mutuall societie, amitie, and good ordze, is kept continually in all commonalties, as boroughes, citees, townes, & villages. And by lawfull othes, malefactorz are searched out, wrong doers are punished, and thei whiche sustein wrong, are restored to their right. Therfore, lawfull swearyng cannot be euil, whiche bryngeth vnto vs, so many Godly, good, and necessary commodities.

Mayne swea-
ryng is for-
bidden.

Wherfore, whē Christ so earnestly forbade swearyng, it maie not be so vnderstanded, as though he did forbid all maner of othes: but he forbiddeth all vaine swearyng, and forsweryng, bothe by God, and by his creatures, as the common vse of swearyng, in buyng, sellng, and in our daily communicacion, to the intent euery Christian mannes wooorde, should be aswel regarded
in

Of Swearyng.

in suche matters, as if he should confirme his communicacion with an othe. For euery Christian mannes worde (saith. **S.** Hierome) should be so true, that it should be regarded as an oth. And Chrysostome witnessyng the same, saith: it is not conuenient to sweare: for what nedeth vs to sweare, when it is not lawfull for one of vs, to make a lye vnto another. Peraduētūre some wil saie: I am compelled to sweare: for els men that do common with me, or doo bye or sell with me, wil not beleue me. To this aunswereth Chrysostome, that he that thus saith, sheweth hymself to be an vniust, and a deceiptfull persone: for if he wer a trustic man, and his deedes taken to agree with his woordes, he should not neede to sweare at al. For he that vseth truth and plainnesse in his barganyng and communicacion, he shall haue no neede by suche vain swearyng, to byrig hymself in credence with his neighbors, nor his neighbors will not mistrust his saynges. And if his credence be so muche lost in deede that he thynketh no man will beleue hym, without he sweare, then he maie well thynke, his credence is cleane gone. For truthe it is (as Theophilactus writeth) that no man is lesse trusted, then he that vseth much to sweare. And almighty God by the wiseman saith: that man whiche sweareth much, shalbe full of synne, and the scourge of God, shal not depart from his hous.

B V T here some men will saie, for excusyng of their many othes in their daily talke, why shuld

Obiection.

Aunswere.

Ecc. xxxiij.

Another objection.

R. J.

I

Of swearyng.

Answer.

Lawful othes
and promises
would be bet-
ter regarded.

I not sweare, when I sweare truely? To suche men it maie be saied: that though thei sweare truely, yet in swearyng often, vnadvisedly, for trifles, without necessitie, and when thei should not sweare, thei be not without faulte, but doo take Gods moste holy name in vain. Muche more vngodly and vnwise men, are thei, that abuse Gods moste holy name, not onely in bi- yng and sell yng of small thynges daily in all places, but also eat yng, drink yng, play yng, com- mon yng, and reason yng. As if none of these thin- ges might be doen, except in doyng of theim, the moste holy name of God be commonly vsed, and abused, vainly & vnreuerently talked of, sworne by and forsworne, to the break yng of Gods cō- maundement, and procurement of his indigna- tion. And as well thei vse the name of **G O D** in vain, that by an othe make lawfull promises of good and honest thynges, and performe theim not, as thei whiche do promise euill and vnlaw- full thynges, and do performe thesame. Of such men that regard not their Godly promises con- firmed by an othe, but witt yngly and wilfully breaketh theim, we doo reade in holy scripture twoo notable punishmentes: Firste Josue and the people of Israell made a league, and faith- full promise of perpetuall amitie and frendship with the Gabaonites: notwithstanding, after- warde in the daies of wicked Saule, many of these Gabaonites wer murdred, contrary to the saied faithfull promise made. Wherewith, al-
mightie

Of Wearyng.

mightie God was so sore displeased, that he sent an vniuersall famyn, vpon the whole countrey, whiche cōtinued by the space of thre yeres. And God would not withdrazw his punishment, vntill thesaied offence was reuenged, by the death of seue sonnes, or next kinsmen of kyng Saule. Also, wheras Sedechias, kyng of Hierusalem, ii. Reg. xi. had promised fidelitie, to the kyng of Chaldea: afterward, when Sedechias, cōtrary to his oth and allegeaunce, did rebel against kyng Nabuchodonosor: this Heathen kyng, by Gods permission, inuadyng the lande of Jewry, and besegying the citec of Hierusalem, compelled thesaied kyng Sedechias to flee, and in fleyng, toke him prisoner, slewe his sonnes before his face, & put out bothe his eyes, and bindyng hym with cheynes, led hym prisoner miserably into Babilon.

THVS doth God shewe plainly, how much he abhorreth breakers of honest promises, confirmed by an othe made in his name. And of the vnlawfull othes and promises are not to be kept. that make wicked promises by an othe, and will performe thesame: we haue example in the scripture, chiefly of Herode, of the wicked Jewes, and of Jephthah. Herode promised by an othe Matth. xiiii vnto the damosell, whiche daunsed before hym, to geue vnto her whatsoeuer she would aske, when she was instructed before, of her wicked mother, to aske the hedde of. S. Ihon Baptist. Herode, as he toke a wicked oth, so he more wickedly performed thesame, and cruelly slewe the moste holy prophet. Likewise did the malicious Jewes

Of swearyng.

Acte. xxiii.
Iudic. xi.

Jewes make an othe, cursyng themselves, if thei did either eate or drinke, vntil thei had slain. **S** Paule. And Jephthah, when God had geuen to hym victory, of the children of Ammō, promised of a foolishhe deuocion vnto God, to offre for a sacrifice vnto hym, that persone, whiche of his awne hous should first mete with hym, after his returne home. By force of whiche sonde and vnadvised othe, he did see his awne and onely daughter, whiche came out of his hous, with mirth and ioy, to welcome him home. Thus the promise, whiche he made moste folishly to God, against Godes eternall will, and the lawe of nature, moste cruelly he performed, so committynge against God, double offence. Therefore, whosoever maketh any promise, bindyng himself ther-vnto by an othe, lette hym forsee, that the thyng, whiche he promiseth, bee good, honest, and not against the commaundement of God, and that it bee in his awne power, to performe it iustely. And suche good promises muste all men kepe, euermore assuredly: But if a man at any tyme shall, either of ignoraunce, or of malice, promise and sweare, to do any thyng, whiche is either against the lawe of almightie God, or not in his power to performe: let hym take it, for an vnlawfull and vngodly othe.

Against per-
iurie.

N O V V some thyng to speake of periurie, to the intent you should know, how great and greuous an offence against God, this wilful periurie is: I wil shew you, what it is to take an othe
before

Of Swearyng.

before a Judge, vpon a booke. Firſte, when thei ^{An oth before} laiyng their handes vpon the Goſpell boke, doo ^{a Judge.} ſweare truely to enquire, and to make a true preſentment of thynges, wherwith thei be charged, and not to let from ſaiyng the truthe, and doyng truely, for fauor, loue, dreade, nor malice of any perſone, as God maie helpe them, & the holy contentes of that boke. Thei muſte conſider, that in that boke is conteined, Gods euerlaſtyng truth, his moſte holy and eternall woorde, whereby we haue forgeuenes of our ſynnes, and be made inheritoꝝ of heauen, to liue for euer, with Godes Angels and his ſainctes, in ioy and gladnes. In the Goſpell boke is conteined alſo, Godes terrible thꝛeates to obſtinate ſynners, that will not amende their liſes, nor beleue the truthe of God, his holy woꝛde, and the euerlaſtyng pain prepared in helle, for Idolaters, Hypocrytes, for falſe and vain ſwearers, for periured mē, for falſe witnes berers, for falſe condemners of innocēt and guiltles men, and for them, whiche for fauoure, hide the crimes of malefactoꝝ, that thei ſhould not bee puniſhed. So that, whoſoeuer wilfully forſwearcth hymſelf, vpon Chriſtes holy Euan-gelie, he vtterly forſaketh Gods mercy, goodnes and truth, the merites of our ſauioꝝ Chriſtes natiuitie, liſe, paſſion, death, reſurreccion, and aſcenſion. Thei reſuſe the forgeuenesſe of ſynnes, promiſed to all penitent ſinners, the ioyes of heauē, the company with Angels and ſainctes for euer. All whiche benefites and comfortes, are promiſed

Of Swearynge.

sed vnto true Christian persones in the Gospel. And thei, so beyng forsworne vpon the Gospel: do betake theim selves to the deuilles seruice, the Master of all lies, falshed, deceipt, and periurie, prouokynge the greate indignacion, and curse of God, against the in this life, & the terrible wrath and iudgement of our sauioꝝ Christ, at the great daie of the laste iudgement, when he shall iustly iudge, both the quicke and the dedde, accordyng to their woorkes. For, whosoever forsaketh the truthe, for loue or displeasure of any man, or for lucre and profite to hymself, doth forsake Christ and with Judas betraiethe hym.

Though per-
iury do escape
here vnespied
and vnpeni-
shed, it shall
not so euer,

A N D although, suche periured mennes fal-
shod, be now kept secreete, yet it shalbe opened at
the last daie, when the secretes of al mennes har-
tes, shalbe manyfest to all the worlde. And then
the truth shal appere, and accuse them, and their
awne conscience, with all the blessed company of
heauen, shal beare witnesse truely against them.
And Christ the righteous iudge, shall then iust-
ly condempne them, to euerlastyng shame and
death. This sinne of periurie, almightie God by
Malach.iii. the Prophet Malachie, doth threaten to punish
soze, sayng vnto the Jewes: I will come to you
in iudgement, and I will be a swift witnesse, and
a sharpe Iudge vpon sorcerers, adulterers, and
periured persons. Whiche thyng to the prophet
Zacha.v. Zacharie, God declareth in a vision, wherein the
Prophet saue a boke flyng, whiche was twen-
tie cubites long, and tenne cubites broade: God
sayng

Of swearyng.

saiyng then vnto hym: This is the curse, that shal go furth vpon the face of the yearth, for falsed, false swearyng, and periury. And this curse shall entre into the house of the false man, and into the house of the periured man, and it shall remaine in the midst of his house, and consume hym, the tymbre, and stones of his house. Thus you se, how muche God doth hate periurie, and what punishment God hath prepared for false swearers, and periured persones.

THVS you haue hard, how, and in what causes it is lawfull for a Christian man to sweare: Ye haue hard, what properties, and condicions a lawfull othe muste haue, and also howe suche lawfull othes are bothe Godly, and necessary to be obserued: Ye haue hard, that it is not lawfull to sweare vainly, (that is) otherwaies, then in suche causes, and after suche sort as is declared: And finally, ye haue hard, howe dampnable a thing it is, either to forswear our self, or to kepe a vnlawfull & an vnaduised othe: Wherefore, let vs earnestly call for grace, that all vain swearyng and periurie set a part, we maie onely vse suche othes, as be lawfull and godly, and that we maie truely, without all fraude obserue the same, according to gods will and pleasure.

To whō with
the sonne and holy ghoste, be all
honor and glory. Amen.

CA Sermon, how daun- gerous a thyng it is, to de- clynne from **GOD**.

Eccle.x.



If our goyng from **GOD**, the wisemā saiet h: that pride was the first beginnyng, for by it mannes harte was turned from God his maker. For Pride (saieyth he) is the fountain of al synne, he that hath it, shalbee full of cur-

Oze.v.

synges, and at the ende, it shall ouerthrowe him. And, as by pride and synne, we go from **GOD**, so shall God and al goodnes with hym, go from vs. And the pzophet Osee doth plainly affirme: that thei whiche go awaie still from **GOD**, by vicious liuyng, and yet would go aboute to pacifie hym otherwise, by sacrifice, and entertein hym thereby, thei laboure in vain. For, notwithstanding all their sacrifice, yet he goth still away from them. For so muche, (saieyth the Pzophete) as thei do not applie their myndes, to retorne to **GOD**, although thei go about with whole flockes and herdes, to seke the Lorde: yet thei shall not finde hym, for he is gone awaie from them. But as touchyng our turnyng to God, or from God: you shall vnderstand, that it maie be doen diuerse wates. Some tymes directly by Idolatrie, as Israell and Juda then did: some tymes men go from **GOD**, by lacke of faith, and mistrustyng of God, wherof Esaie speaketh in this wise:

Of Declining from God.

wise: Wo to them that go doune into Egypt, to
seke for healpe, trustyng in hoxles, and hauyng
confidence in the numbre of chariottes, & puis-
saunce of horsemen. They haue no confidence in
the holy God of Israel, nor seke for the lord: But
what foloweth? The Lord shal let his hand fall
vpon them, and doune shal come, both the heal-
per, and he that is holpe. They shal be destroied
altogether.

Esai. xxxi.

SOME tyme men go from God, by the neg-
lectyng of hys commaundementes, concerning
their neighbours, whiche commaundeth them,
to expresse hartie loue towarde euery man, as
Zachary sayd vnto the people in Gods behalfe: Zacha. vii.
Beue true iudgement, shewe mercy and com-
passion euery one to his brother. Ymagin no de-
ceipt towarde wydowes, or chyldren fatherles
and motherles, towarde straunger or the poore:
let no man forge euill in his harte, agaynst hys
brother. But these thinges they palled not of,
they turned their backes, and went their waye,
they stopped their eares, that they mighte not
heare, they hardened their hartes, as an Ada-
mant stone, that they might not liste to the lawe
and the wordes, that the Lord had sent through
his holy spirit, by hys auncient Prophetes.
Wherfore the Lord shewed his great indigna-
cion vpon them: It came to passe (saith the Pro-
phet) euen as I tolde them: as they woulde not
heare, so when they cried, they were not harde,
but were disperseed into all kyngdomes, whiche
they

Hiere. vii.

D. J.

Of declining from God.

Hiere. vii.

Orige. su:
per Exod.
hom. xii.

they neuer knewe: and their land was made desolate. And to be short, all they, that maye not abyde the worde of God, but folowig the persua-
sions, and stubburnes of their awne haites, go backward, and not forward (as it is sayd in Je-
remy) they go and turne awaye from God. In
so much that Origene saith: He þ with mynde,
with study, with dedes, with thoughte and care
applieth him selfe to Gods worde, and thinketh
bpō his lawes, day and night, geueth him selfe
wholy to God, and in his p̄ceptes & commaū-
dementes is exercised: this is he, that is turned
to God. And on þ other part (he saith): Whoso-
euer is occupied with fables & tales, when the
worde of God is reherſed: he is turned frō God.
Whosoever in tyme of readinge Gods wooꝝde,
is carefull in hys mynde, of worldly busines, of
money, or of lucre: he is turned frō God. Who-
soever is entangled with þ cares of possessions,
filled with coueteousnes of ryches: whosoever
studieth, for the gloꝝy and honoꝝ of this worlde,
he is turned frō God. So that after his mynde,
whosoever hath not a speciall mynde to þ thyng
that is commaunded, or taught of God: he that
doth not listē vnto it, embrace and p̄nt it in his
hart, to the intēt, that he may duely fashion hys
lyfe thereafter, he is playnly turned from God,
although he do other thinges of hys awne de-
uocion and mynde, whiche to hym seeme better
and moꝝe to Gods honoꝝ. Whiche thyng to be
true, we be taught and admonished in the holy
scripture

Of declining from God.

Scripture, by example of king Saul, who beyng commaunded of God by Samuel, ^{i. Reg. xv.} he shoulde kyl all the Amalechites, and destroye the clerely with their goodes, and cattals: Yet he, beyng moued, partely with pitie, & partely (as he thought) with deuocion vnto God, saued Agag their kyng, and all the chief of their cattall, therewith to make sacrifice vnto God. Wherewithall God beyng displeased highly, sayd vnto the prophet Samuel: I repente, that euer I made Saule a kyng, for he hath forsaken me, and not folowed my wordes: and so he commaunded Samuel to shewe hym. And when Samuel asked, wherfore (contrary to Gods worde) he had saued the cattail, he excused y^e matter, partly, by feare, sayng he durst do none other, for that the people would haue it so: partely, for that they were goodlye beastes, he thought God would be content, seyng it was done of a good intent and deuocion to hono^r God, with the sacrifice of them.

B V T Samuel, reprouing all suche intentes and deuociōs (seme they neuer so much to Gods hono^r, if they stand not with his worde, wherby we maye be assured of his pleasure) sayd in this wyse: Would God haue sacrifices & offerrynges: or rather that his worde shoulde be obeyed? To obeye hym, is better then offerrynges, & to listen to hym, is better then to offre the fatte of Rammes. Yea, to repine against his voice, is as euil as the sinne of diuinacion, and not to agre to it, is lyke abhominable ydolatry. And now, foras-
D. ij. muche

Of declining from God.

much as thou hast cast away the worde of the Lorde, he hath cast awaye the, that thou shouldest not be kynge.

The turning
of God from
man.

BY all these examples of holy scripture, we maye knowe, that as we forsake God: so shall he euer forsake vs. And what miserable state doth consequently, and necessariely folow therupon, a man may easely consider, by the terrible threatnynges of God. And althoughe, he consider not all the sayde miserie, to the bittermost, beyng so great, that it passeth any mans capacitie, in this life, sufficiently to consider the same: yet he shall soone perceyue somuche therof, that if his hart be not more then stony, or harder then the Adamant, he shall feare, tremble and quake, to call the same to his remembraunce.

FIRST the displeasure of God towarde vs, is commonly expessed in the scripture, by these two thinges: by shewynge his fearefull countenance vpon vs, and by turning his face, or hiding it from vs. By shewynge his dreadful countenance, is signified his great wrath, but by turning his face or hidinge therof, is many tymes more signified, that is to say: that he clerely forsaketh vs, & geueth vs ouer. The whiche significacions be taken of the properties of mens manners. For men towarde them, whome they fauour, commonly beare, a good, a chearefull, and a louing countenance, so that by the face or countenance of a man, it doth commonly appere, what will or mynde he beareth towarde other. So
when

Of declining from God.

When God doth shew his dreadfull countenance
towards vs, that is to say, doth send dreadfull
plagues, of sword, famine, or pestilence vpon vs,
it appeareth, that he is greatly wroth with vs.
But when he withdraueth from vs his worde,
the right doctrine of Christe, his gracious assi-
stance and ayde, (whiche is euer ioyned to hys
worde) and leueth vs to our awne wit, our awne
will and strength: he declareth then, that he be-
ginneeth to forsake vs. For where as God hath
shewed to all them, that truely beleue his Gos-
pell, his face of mercy in Iesus Christe, whiche
doeth so lighten their hartes, that they (if they
beholde it, as they oughte to do) be transformed
to his ymage, be made partakers of the heauely
light, and of his holy spirite, and be fashioned
to hym, in all goodnes, requisite to the children
of God: so, if they after do neglecte the same, if
they be vnthankfull vnto hym, if they orde not
their lifes, according to his example & doctrine,
and to the setting furth of his glory, he wil take
awaye from the his kingdome, his holy worde,
wherby he shoulde reigne in them, because they
brynge not furth the fruit thereof, that he loketh
for. Neuertheles, he is so mercifull, & of so long
sufferaunce, that he doth not shewe vpon vs, that
great wrathe sodainly, but when we beginne to
shynke from his worde, not beleuinge it, or not
expresing it in our liuinges: first he doeth sende
his messengers, the true preachers of his worde,
to admonishe vs of our dutie, that as he for his

Of Declining from God.

parte, for the great loue he bare vnto vs, deliue-
red his awne sonne to suffre death, that we, by
his death, might be deliuered fro death, and be
restored to the life eternall, euermore to dwell
with him, & to be partakers, and inheriters with
him, of his euerlasting glory, and kyngdome of
heauen: so again, that we for our partes, should
walke in a Godly lyfe, as becommeth his chyl-
dren to do. And if this will not serue, but stil we
remaine disobedient to his worde and will, not
knowing him, not louing him, not fearing him,
not putting oure whole trust and confidence in
him: and on the other side, to oure neyghbours
behauing vs vncharitably, by disdayne, enuye,
malice, or by committing murther, robbery, ad-
ultery, gluttony, Deceit, lying, swearing, or other
like detestable woorkes, & vngodly behauioure:
the he threateneth vs by terrible comminaciōs,
swearinge in great angre, that whosoever doth
these woorkes, shall neuer entre into his reste,
which is the kyngdome of heauen.

Hebre. iiii
Psal. xcvi.

N O V V, if this gentle monicion and commi-
naciō together, do not serue, then God will shew
his terrible countenance vpon vs, he wil powre
intollerable plagues vpon our hedes, and after,
he wil take away from vs, all his ayde and assi-
stence, wherewith befoze he did defend vs fro all
suche maner of calamitie. As the Euangelicall
prophet Esaie, agreyng with Christes parable,
doth teache vs, saynge: That God had made a
goodly byneparde, for his beloued chyl-
dren, he
hedged

Esaie. v.

Mat. xxi.

Of Declining from God.

hedged it, he walled it rounde about, he planted it with chosen bynes, and made a Turret in the middes thereof, & therin also a wyne presse. And when he looked that it shoulde bringe hym furth good grapes, it brought furth wylde grapes: & after it foloweth. Now shall I shew you, (saith God) what I wil do with my byneyarde. I will pluck doune the hedges, that it maye perishe, I wil breake doune the walles, that it may be troden vnderfoote: I wil let it lye wast, it shal not be cutte, it shal not be digged, but byers & thornes shal ouergrowe it, & I shal comaunde the cloudes, that they shal no more rayne vpon it.

BY these threathninges we are monished, that if we, whiche are the chosen byneyarde of God, bringe not furth good grapes, that is to saye, good workes, that maye be delectable, and pleasaunt in his sight, when he looketh for them, when he sendeth his messengers, to cal vpon vs for them, but rather bring furth wylde grapes, that is to say, sower workes, vnswete, vnsauery & vnfruitfull: then wil he plucke awaye all defece, & suffre greuous plagues of famine, & battaile, derth and death, to light vpon vs. Finally, if these do not yet serue, he will let vs lye waste, he wil geue vs ouer, he wil turne awaye fro vs, he will dygge and delue no more aboute vs, he wil let vs alone, and suffre vs to bringe furthe, euen such fruite as we wil, to bring furth, brambles, byers and thornes, all naughtynes, all vice, and that so abundantlye, that they shall
cleane

Of declining from God.

cleane ouergrowe vs, suffocate, strangle, and vtterly destroy vs. But they, that in this worlde, liue not after God (but after their awne carnall libertie) perceyue not this greate wraath of God towards them, that he wil not dygge, noz delue any moze about the, that he doth let them alone euen to the selves. But they take this for a great benefite of God, to haue all at their awne libertie, and so they liue, as carnall libertie were the true libertie of the Gospel. But God forbidde (good people) that euer we should desize such libertie. For although, God suffre somtimes the wicked, to haue their pleasure in this world, yet the ende of vngodly liuing, is at length eternal destruction.

Nume. xi.

THE murmuringe Israelites, had that they lodged for, thei had quayles enough, yea, til they were wery of the. But what was the ende therof their swete meate had soure sauce: euen whiles the meat was in their mouthes, y plage of God lighted vpo them, and sodainely they died. So, if we liue vngodly, & God suffreth vs to folowe our awne willes, to haue our awne delightes & pleasures, & correcteth vs not with some plage, it is no doubt, but he is almost vtterly displeased with vs. And although it be long or he strike, yet many times, when he striketh suche persons, he striketh them at once, for euer, So, that when he doth not strike vs, when he ceaseth to afflict vs, to punish, or beate vs, & suffreth vs to rüne hedlinges into all vngodlines, and pleasures
of this

Of declining from God.

of this worlde, that we delight in, without punishment and aduersitie, it is a dreadfull token, that he loueth vs no lenger, that he careth no lenger for vs, but hath geuen vs ouer, to oure awne selues.

As long as a man doth prouine his vines, doth digge at the rotes, and doth laie freshe yearth to them, he hath a mind to them, he perceiueth some token of fruitfulness that maie be recouered in them: But when he will bestowe no more suche cost and labor about them, then it is a signe that he thynketh they will neuer be good. And the father, as long as he loueth his childe, he loketh angrely, he correcteth hym when he doth amisse: but when that serueth not, and vpo that he ceaseth from correccion of hym, and suffreth hym to do what he liue hymself, it is a signe, that he intendeth to disinherit hym, and to cast hym away for euer. So surely, nothyng should perce our harte so sore, and put vs in suche horrible feare, as whē we know in our conscience, that we haue greuously offended **GOD**, and do so continue, and that yet he striketh not, but quietly suffereth vs in the naughtinesse that we haue delighte in. Then specially it is tyme to crye, and to crye again, as Dauid did: cast me not awaie from thy face, and take not awaie thy holy spirite from me. Lorde turne not awaie thy face from me, cast not thy seruaunt awaie in displeasure. Hide not thy face from me, least I be like vnto them, that go doune into hel. The whiche lamentable pray-

Psal. l.

Psal. xxvi.

Psal. cxlii.

P. j.

ers

Of declining from God

ers of hym, as thei do certifie vs, what horrible daunger thei be in, from whom God turneth his face, (for that tyme, and as long as he so doth) so should thei moue vs, to crie vpon God, with all our harte, that we may not be brought into that state, whiche doubtlesse, is so sorowfull, so miserable, and so dreadfull, as no tounge can sufficiently expresse, or any harte can thynke.

F O R what dedly grief maie a man suppose it is, to be vnder the wrath of God, to be forsaken of hym, to haue his holy spirite, the aucthor of al goodnes, to be taken from him, to be brought to so vile a condicion, that he shalbe leste mete for no better purpose, then to bee for euer, condemned to hell. For not onely suche places of Dauid doo shewe, that vpon the turnyng of Gods face from any persones, thei shalbe left bare from all goodnesse, and farre from hope of remedy: But also the place, recited last befoze of Esai, dooth meane thesame, whiche sheweth, that **G O D** at length doth so forsake his vnfruitful vineyard, that he wil not onely suffre it, to bryng furthe weedes, briers, and thornes, but also, further to punishe the vnfruitfulnesse of it: He saith, he wil not cut it, he wil not delue it, & he wil commaunde the cloudes, that thei shall not rain vpon it, whereby is signified, the teachyng of his holy worde: whiche saincte Paule, after a like maner expreseth, by plātyng and wateryng, meanyng that he wil take that awaie from thē. So that thei shalbe no longer of his kyngdom, thei shalbe no longer

Of declinyng from God

ger governed by his holy spirit: thei shalbe frustrated of the grace and benefites, that thei had, and euer mighte haue enioyed through Christ. Thei shalbe depriued of the heauenly light, and i. Reg. xv. life, whiche thei had in Christ, whiles thei abode in hym. Thei shalbe, (as thei were once) as men without God in this worlde, or rather in worse takyng. And to be shorte, thei shalbe geuen into the power of the deuill, whiche beareth the rule in all them, that bee cast awaie from God, as he did in Saule and Judas, and generally, in all suche, as worke after their awne willes, the children of diffidence, and infidelitie.

LET vs beware (therfoze good christian people) least that we, reiectyng Gods worde, (by the whiche we obtēin and retein, true faith in God) bee not at length cast of so farre, that we become as the children of infidelitie, whiche bee of twoo sortes, farre diuerse, yea, almoste cleane contrary and yet bothe bee very farre, from returnyng to God. The one sorte, onely waipng their synfull, and detestable liuyng, with the right iudgement and straightnesse of Godes righteousness, bee so destitute of counsaill, and bee so comfortles, (as all thei must nedes be, from whom the spirite of counsaill and comfort is gone) that thei wil not bee perswaded in their hartes, but that either God cannot, or els that he will not take them again to his fauoure and mercie. The other, hearyng the louyng and large promises of Godes mercie, and so not conceiuyng a right faith ther-

Of declining from God.

of, make those promises larger, then euer **GOD** did, trustyng, that although thei continue in their sinful and detestable liuyng neuer so long, yet that God at the ende of their life, will shewe his mercie vpon them, and that then, thei wil returne. And bothe these twoo sortes of men, be in a dampnable state, & yet neuertheles God, (who willett not the death of y^e wicked) hath shewed meanes, wherby bothe thesame (if thei take hede in season) may escape. The first, as thei do dread **GODES** rightfull iustice in punishyng synners, (wherby thei should be dismayed, and should dispaire in deede, as touchyng any hope, that maie be in thei themselves) so if thei would constantly beleue, that **GODES** mercie is the remedy appointed against suche dispaire and distrust, not onely for them, but generally for all that be sorry and truly repentaunte, and will therewithall sticke to **GODES** mercie, thei maie be sure thei shall obtaine mercie, and entre into the port or hauen of sauergard, into the whiche, whosoever dooth come, be thei befoze tyme neuer so wicked, thei shalbe out of daungier of euerlastyng dampnacio, as God by **Ezechiell** saieth: what time soever the wicked dooth returne, and take earnest and true repentaunce, I will forget all his wickednesse.

Eze. xviii.
and, xxxiii.

Against despe-
ration.

Eze. xxxii.

Against pre-
sumption,

THE other, as thei be ready to beleue **GODES** promises, so thei should be as redy to beleue the threatenynge of God: As well thei should beleue the lawe as the Gospel: aswell y^e there is an hell and euerlastyng fire, as that there is an hea-
uen

Of Declinyng from God

uen, and euerlastyng ioye: aswell thei should beleue dampnacion, to be threated to the wicked and euill doers, as saluacion to bee promised to the faithfull in worde and woorkes: aswell thei should beleue, God to be true, in the one, as in the other. And the synners, that continue in their wicked liuyng, ought to thynke, that the promises of Gods mercie and the Gospell, pertain not vnto them, beyng in that state, but only the law, and those scriptures, whiche contein the wraethe, and indignacion of God, and his threatnynges, whiche should certifie them, that as thei do ouerboldely presume of Gods mercie, and liue dissolutely, so dooth God still more and more withdrawe his mercie from them, and he is so prouoked therby to wraath at length, that he destroyeth suche presumers many tymes sodainly. For of suche, saint Paule saied thus: when thei shall i. Thessa. v. saie, it is peace, there is no daungier, then shall sodain destruccion come vpon theim. Let vs beware therefore, of suche naughtie boldenesse to synne, for God, whiche hath promised his mercie to theim, that be truely repentaunt, (although it bee at the latter ende) hath not promised to the presumptuous synner, either that he shall haue long life, or that he shall haue true repentaunce at the laste ende. But for that purpose hath he made euery mannes deathe vncertayne, that he should not putte his hope in the ende, and in the meane season (to Gods high displeasure) liue vngodly. Wherefore, let vs all folowe the counsaile

Of declining from God

of the wiseman: let vs make no taryng, to turne
vnto the Lorde: Let vs not put of, from daie to
daie, for sodainly shall his wrathe come, and in
time of vengeaunce, he shall destroy the wicked.

Ozee. xiiii.

Let vs therefore turne betymes, and when

we turne, let vs praise to God, as Ozee
teacheth, sayng: Forgeue vs all

our synnes, receiue vs graciously.

And if we turne to

hym, with an hum-

ble and a verie

penitente

harte

he

wil re-

ceiue vs to

his fauor and

grace, for his holy

names sake, for his pro-

mise sake, for his truth and mer-

cies sake, promised to all faithfull be-

leuers in Iesus Christ, his only

naturall sonne. To whom

the onely sauioz of the

worlde, with the

father and

the holy ghoste, be all honoz,

glozy, and power, world

without ende.

AMEN.

An

An exhortacion against the feare of Deathe.



It is not to bee maruailed,
that worldely men doo feare
to die: For deathe depriueth
them of all worldly honours,
riches, and possessiōs, in the
fruition wherof, the worldly
man compteth hym self hap-
pie, so long as he maie enioy
theim, at his awne pleasure: And otherwise, if he
be dispossessed of thesame, without hope of reco-
uerie, then he can none other thynke of hymself,
but that he is vnhappie, because he hath lost his
worldely ioye and pleasure. Alas thynketh this
carnall man, Shall I now departe for euer, from
all my honours, all my treasures, from my coun-
trei, frendes, riches, possessiōs and worldly plea-
sures, whiche are my ioye and hartes delight: Al-
las that euer that daie shall come, when all these
I muste bid farewell at once, and neuer to enioy
any of theim after. Wherefore, it is not without
greate cause spoken of the Wiseman: **O** deathe, Eccle. xli.
how bitter and sower is the remēbraunce of thee
to a man that liueth in peace, and prosperitie in
his substaunce, to a man liuyng at ease, leadyng
his life after his awne mynde, without trouble,
and is therewithall well pampared and fedde:
There be other men, whom this worlde doth not
so greatly laugh vpon, but rather bere and op-
presse with pouertie, sickenesse, or some other ad-
uersitie.

Of the feare of death.

uersitie. Yet thei do feare death, partly, because the fleshe abhorreth naturally his awne sorowefull dissolucion, whiche death doth threaten vnto them: And partly, by reason of sickenneses, and painfull diseases, whiche be most strong pagues and agonies in the fleshe, and vse commonly to come to sicke men, befoze death, or at the leaste, accompanie death, whensoever it commeth.

ALTHOUGH these two causes seme great and weightie to a worldly man, wherupon he is moued to feare death, yet there is another cause muche greater then any of these afoze reherled, for whiche in deede, he hath iuste cause to feare death: and that is, the state and condicion, wher vnto at the laste ende, death bryngeth all them that haue their hartes fixed vpon this worlde, without repentaunce and amendement. This state and condicion, is called the seconde death, whiche, vnto all suche shal insue after this bodily death. And this is that death, whiche in deede ought to be dzed and feared: for it is the euerlastyng losse without remedy, of the grace and fauor of GOD, and of euerlastyng ioye, pleasure, and felicitie. And it is not onely the losse foreuer of all these eternall pleasures, but also it is the condemnacion, bothe of body and soule, (without either appellacion, or hope of redemption) vnto euerlastyng paines in hell. Vnto this state

Luke.xvi. death sente the vnnmercifull and vngodly riche man, (that Luke speaketh of, in his Gospell) who liuyng in all wealth and pleasure, in this worlde,

Of the feare of Death.

woylde, & cherishing him self daily with dayntie fare, and gorgeous apparel, dispised poze Lazarus, that lay pitifully at his gate, miserably plagued, and ful of sores, and alio greuouly pyned with hunger.

BOTHE these two, were arrested of deathe which sent Lazarus the poze miserable man by Aūgels anone vnto Abrahams bosome: a place of rest, pleasure and cōsolacion. But the vnnmerciful rycheman, descēded doune into hel, and being in tozmētes, he cryed for comfort, complaining of ȳ intollerable paine that he suffered in that flame of fyre, but it was to late. So vnto this place, bodyly death sendeth all thē, that in this world, haue their ioye and felicitie: al them that in this woylde, be vnfaithfull vnto God, & vncharitable vnto their neyghboys, so dyng without repentaunce, and hope of Gods mercy: Wherfoze it is no maruayle, that the wooldye man feareth death, for he hath much moze cause so to do, then he him selfe doth considze.

THVS we se thze causes, why wooldye men feare death, One, because they shal lose thereby, their wooldy honoys, ryches, possessiōs, and all their hartes desires: Another, because of ȳ painful diseases, and bitter pāgues, which cōmonly men suffer, either befoze, oz at the time of death: But the chief cause, aboue all other, is the dread of the miserable state, of eternal dāpnaciō bothe of body and soule, which they feare, shal folowe, after their departinge out of the wooldely pleasures

Abrahams
bosome

The first.

The second.

The third.

Q. s.

asures

Of the feare of death.

asures of this present lyfe.

Hebre.ii.

1st Cor.iii.

FOR these causes, be al mortal men, (which be geuen to the loue of this worlde) both in feare, & state of death, thorough sinne (as y^e holy Apostle saith) so lōg as thei liue here in this worlde. But (euerlastinge thanks be to almightye God for euer) there is neuer one of all these causes, no, noz yet they altogether, that can make a true Christiā man afrayde to dye, (which is the very mēbre of Chzist, the Temple of the holy Ghoste, the sonne of God, and the very inheritoz of the euerlasting kyngdome of heauen) but playnlye contrary, he conceiueth great and many causes, vndoubtedly grouēdēd vpon the infallible and euerlastinge truth of the worde of God, whiche moue him, not only to put away the feare of bodily death, but also for the manifolde benefites and singuler comodities, whiche ensue vnto euery faithfull person, by reason of thesame, to wyssh, desire, and long hartely for it. For death shal be to him no death at all, but a very deliuerance from death, from all paynes, cares, & sorowes, miseries, and wretchednes of this worlde, and the very entry into rest, and a beginning of euēlasting ioye, a tasting of heauēly pleasures, so great, that neither tongue is able to expresse, neither eye to se, noz eare to heare them, no, noz for any earthly mans hart to conceyue them.

So excedinge greate benefites they be, whiche God our heauenly father by his mere mercye, & for the loue of his sonne Iesus Chziste, hathē layed

Of the feare of death.

layed by in store, and prepared for them, that humbly submitte them selves to Gods will, and euermore vnfaignedly, loue him, from the botome of their hartes. And we oughte to beleue, that death beyng slayne by Christ, cannot kepe any man, that stedfastly trusteth in Christ, vnder his perpetuall tyranny and subiection, but that he shall ryse from death agayne vnto glory, at the laste daye appoynted by almightie God, like as Christ oure head did rise againe, accordinge to Gods appointement, the third day. For S. Augustine saith: The head goynge before, the members trust to folow, and come after. And S. Paul saith: if Christe be risen from the dead, we shall rise also from the same. And to comfort all Christen persons herein, holy scripture calleth this bodiely death, a slepe, wherein mans senses be (as it were) takē from him, for a season, and yet whē he awaketh, he is more freash, then he was whē he wēt to bed. So, although we haue our soules seperated from our bodies for a season, yet at the general resurrecciō, we shalbe more fresh, beautiful and pcrfite, then we be now. For now we be mortal, then we shalbe imortal, now infect with diuers infirmities, then clerely boide of al mortal infirmities, now we be subiect to all carnall desires, then we shalbe al spiritual, desiring nothinge but Gods glory, and thinges eternall. Thus is this bodiely death, a doore, or entringe vnto lyfe, and therfore not somuche dreadfull, (if it be rightly cōsidered) as it is comfortable, not

Of the feare of death.

a mischief, but a remedy of all mischies, no enemy, but a frende, not a cruel tyrant, but a gentle guyde, leadyng vs not to mortalitie, but to immortalitye, not to sorow and payne, but to ioye & pleasure, and that to endure for euer, if it be thankfully take, and accepted as Gods messenger, & patiently borne of vs for Chyestes loue, that suffered most painfull death, for our loue, to redeme vs from death eternal. Accordyng here-

Roma.viii. vnto, saint Paule saith: our lyfe is hidde with Chyeste in God, but when our lyfe shall appere, then shall we also appere with him in glorie:

Ihon.vi. Why then, shal we feare to dye: considering the manifolde, and comfortable promises of the Gospel, and of holy scriptures? God the father hath geuen vs euerlastinge lyfe, (saith S. Ihon) & this lyfe is in his sonne, he that hath the sonne, hath lyfe, and he that hath not the sonne, hath not lyfe. And this I wyte (saith S. Ihon) to

Ihon.vi. you, that beleue in the name of the sonne of God that you may know, that you haue euerlastinge life, and that you do beleue vpon the name of the sonne of God. And our sauio: Chyeste sayeth: he that beleueth in me, hath lyfe euerlasting, and I will raise him from death to life, at the last day.

i. Corin.i. Saint Paul also saith: that Chyeste is ordey- ned and made of God, our righteousnes, our holynes & redemption, to the entent that he, which will glory, shoulde glory in the Lorde. Sainte Paule did contemne, & set litle by all other thinges, esteyminge them as dunge, whiche before he had in

Of the feare of Death.

had in very great pryce, that he might be founde in Christ, to haue euerlasting life, true holynes, righteousness and redemption: finally, s. Paul Collos. iii. maketh a playne argument, in this wise: If our heavenly father wolde not spare his awn naturall sonne, but did geue hi to death, for vs, howe can it be, that with him he shoulde not geue vs all thinges? Therfore, if we haue Christ, then haue we with him, and by him, al good thinges, whatsoeuer we can in our hartes wish or desire, as victoꝝ ouer death, sinne and hel: we haue the fauor of God, peace with him, holines, wisdom, iustice, power, life, redemption: we haue by hym perpetual healthe, wealth, ioye, and blysse euerlastinge.

Al those, therfore haue great cause to be full of ioye, that be ioynded to Christ with true fayth stedfast hope, and perfite charitie, and not to fear death nor euerlasting dampnacion: For deathe cannot depriue the of Jesu Christ, nor any sinne can condemne them, that are graffed surely in him, which is their onely ioy, treasure, and life. Let vs repent our sinnes, amend our lifes, trust in his mercy and satisfaccion, and death can neither take him from vs, nor vs from him: For than, (as s. Paul saicth) whether we lyue or dye, Roma. xiiiij. we be the Lordes awne. And agayne he sayeth, Christ did dye, & rose agayne, because he should be Lord, both of the dead and quicke. Then if we be the Lordes awne when we be dead, it must nedes folowe, that suche tempozall deathe, not

Of the feare of Death.

onely cannot harine vs, but also, that it shall inuche be to our profit, and ioyne vs vnto God, moze perfectly. And therof the chystia hart may surely be certified by the infallible truth of holy scripture. It is God (saith s. Paul:) which hath prepared vs, vnto immortalitie, and thesame is he, whiche hath geuen vs an earnest of the spirite. Therfore, let vs be alwaies of good comforte, for we knowe, that so longe as we be in the body, we be (as it were) farre from God in a straunge countrey, subiect to many perils, wal- kynge without perfite sighte, and knowledge of almighty God, onely seinge hym by faith, in holy scriptures. But we haue a courage & desire rather to be at home with God and oure sauioz Chyste, farre from the body, where we maye behold his Godhead, as he is face to face, to oure euerlastyng cōfort. These be saint Pauls wordes in effectte, wherby we may perceyue, that the life in this world, is resembled to a pilgrimage, in a straunge countrie far frome God: and that death, deliueringe vs frō our bodie, doth sende vs straight home, into our awne countrey, and maketh vs to dwel presently with God for euer, in perpetual rest and quietnesse. So that to dye is no losse, but profite and winninge to all true chysten people.

Hebre. xiii.

V V H A T lost the these, that hanged on the crosse with Chyst by his bodely death: Yea, how inuche dyd he gayne by it: Did not our sauioz say vnto him, this daye thou shalt be with me in Paradise:

Luk. xxiii.

Of the feare of death.

Paradise: And Lazarus, that pitiful persō, that lay befoze the richemans gate, payned with sores, and pined with hungre, did not death highlye profite and promote hym? Whiche by the ministry of Angels, sent him vnto Abrahams bosome, a place of rest, ioye and heauenly consolation: Let vs thinke none other, (good chzisten people) but Chzist hath prepared thesame ioy, & felicitie for vs, that he prepared for Lazarus & the thefe. Wherfoze, let vs sticke vnto his saluacion, and gracious redemption: and beleue hys worde, serue him from oure hartes, loue & obeye him, and whatsoeuer we haue done heretofore, contrary to his moste holy wil, now let vs repēt in time, and hereafter studie to correct our life, & doubt not, but weshal finde him as merciful vnto vs, as he was either to Lazarus, or to y^e thefe: whose examples are w^rittē in holy scripture, for the comfozte of thē, that be sinners, and subiecte to sorowes, miseries, & calamities in this world, that they shoulde not despeire in Gods mercye, but euer truste, thereby to haue forgiveness of their synnes, and life euerlasting, as Lazarus & the thefe had. Thus I trust euery chzisten man, perceiucth by the infallible worde of God, that bodiely death cannot harne nor hynder theim, that truly beleue in Chziste, but contrary shall profit and promote the chzisten soules, whiche beyng truly penitent for their offences, departe hence in perfect charitie, and in sure truste, that God is mercifull to them, forgiuinge their synnes,

Of the feare of death.

nes, for the merites of Iesus Chyriste, his onely naturall sonne.

The seconde
cause, why
some do feare
death.

THE seconde cause, why some do feare death, is soze sickenesse, and greuous paynes, whiche partly, come befoze death, & partly, accōpaineth death, whensoever it cometh. Thys feare, is the feare of the fraile fleashe, and a natural passion, belonginge vnto the nature of a mortall man: But true fayth, in Gods promises, and regarde of the paynes and pangues, whiche Chyrist, vpon the crosse, suffred for vs miserable sinners, with consideracion of the ioye, and euerlasting life to come in heauen, wil mitigate those paynes, and inoderate this feare, that it shal neuer be able to ouerthzowe the hartie desire, and gladnesse that the chrystia soule, hath to be separated from this corrupt body, that it maye come to the gracious p̄sence, of our sauioz Iesus Chyrist. If we beleue stedfastly the woozde of God, we shall perceyue, that suche bodiely sickenesse, pangues of death, or whatsoeuer dolorous paines we suffre, either befoze or with deathe, be nothings els in chrysten men, but the rodde of our heauenly and lounge father, wherwith he mercifully correc- teth vs, either to trie and declare the faithe of his pacient chylzen, that they maye be founde laudable, glorious, and honozable in his sight, when Iesus Chyrist shalbe openly shewed, to be the Iudge of all the worlde: or els to chastē, and amende in them, whatsoeuer offendeth hys fatherly and gracious goodnesse, lest they should perishe

Of the feare of death.

perishe euerlastingly. And thys his correctinge rodde, is common to all them that be truly his : therfore let vs caste awaye the burden of sinne, that lieth so heuie in oure neckes, and retorne vnto God, by true penaunce, and amendement of our lifes. Let vs with pacience runne thys course that is appointed, suffering (for his sake that dyed for our saluacion) al sorowes and pāgues of death, and death it selfe ioyfully, when god sendeth it to vs, hauing our eyes fixed euer vpon the heade, & capitayn of our faith, Iesus Chyste. Who (consideringe the ioye, that he shoulde come vnto) cared neither for the shame, nor payne of deathe, but willingly, conformyng his will to hys fathers will, moste paciently suffered the moste shamefull and paynfull deathe of the crosse, beyng innocent. And now therfore, he is exalted in heauen, and cuerlastingly sitteth on the right hande of the thzone of God the father. Let vs call to our remembraunce therfore, the life and ioyes of heauen, that are kepte for all them, that paciently doo suffre here with Chyste: and consider, that Chyste suffered all hys paynfull passion, by synners, and for synners, and then we shall with pacience, and the more easely, suffre suche sorowes and paynes, when they come. Let vs not set at light, the chastisinge of the Lorde, nor grudge at hym, nor fal from hym, when of him we be corrected: for the Lorde loueth them, whome he doth correcte, and beateth euery one, whome he taketh to be hys

R.f.

chylde.

Of the feare of Death.

Hebre. xii. chylde. What chylde is that, (sayeth S. Paule) whome the father loueth, and doth not chastice? If ye be without Gods correccion (which al his welbeloued and true chyliden haue) then be you but bastardes, smally regarded of God, and not hys true chyliden.

THERFORE, seynge, that when we haue in earth, our carnall fathers to be our correctors, we do feare them, and reuerently take their correccion, shall we not muche moze be in subieccio to God our spirituall father, by whome we shal haue eternall life? And our carnal fathers some tyme correct vs, euen as pleaseth them, without cause: but this father, iustli correcteth vs, either for our synne, to the intent we should amende, or for our commoditie & wealth, to make vs thereby partakers of his holinesse. Furthermoze, all correccion, whiche God sendeth vs in thys present tyme, semeth to haue no ioye and comforte, but sorowe and payne: Yet it bringeth with it a taste of Gods mercye and goodnes, towardeg them that be so corrected, & a sure hope of Gods everlasting consolacion in heauen. If then these sorowes, diseases and sickenneses, and also death it selfe, be nothing els, but our heauenly fathers rod, wherby he certifieth vs of his loue and gracious fauor, wherby he trieth and purifieth vs, wherby he geueth vnto vs holinesse, and certifieth vs, that we be his chylde, and he our mercifull father: shall not we then, with all humilitie, as obedient & louing chyliden, ioyfully kysse
our

Of the feare of death.

our heauenly fathers rod, and euer saue in oure harte, with our sauior Iesus Christe. Father, if this anguisc and sorowe which I fele, & death whiche I se appoche, maye not passe, (but that thy will is, that I muste suffre them) thy will be done.

Matt. xxvi.

NOVV the thirde, and speciall cause, why death in dede is to be feared, is, the miserable state of the worldly and vngodly people, after their death. But this is no cause at all, why the godly and faithfull people shoulde feare death, but rather contrarywise, their godly conuersation, in this lyfe, and beliefe in Christ, cleauing continually to his merites, shoulde make them to longe soze, after that life, that remayneth for them vndoubtedly after this bodyly death. Of this immortall state after this transitory lyfe, where we shall liue euermore, in the presence of God, in ioye and reste, after victorie ouer all sicknesses, sorowes, sinne, and death, there be many, bothe plain places of holy scripture which confirme the weake conscience agaynst the feare of all suche dolours, sicknesses, synne and death corporall, to asswage suche trimblinge and vngodly feare, and to encourage vs with conforTE & hope, of a blessed state after this life. Saincte Paule wissheth vnto the Ephesians, that God the father of glory, woulde geue vnto them, the spirite of wisdom and reuelaciō, that the eyes of their hartes might haue light to know hym, and to perceyue how great thynges he had cal-

The thirde cause why death is to be feared.

Ephe. i.

R. ij.

led

Of the feare of Death.

Phil.i.

led them vnto , and howe riche inheritaunce he hath prepared after this lyfe, for them that pertaine vnto hym. And saint Paule him selfe, declareth the desire of his harte , whiche was to be dissolued and losed from his bodie , and to be with Christ, which(as he saide) was much better for him, although to them, it was moze necessary that he shoulde liue, whiche he refused not , for their sakes. Euen like as saint Martyn sayed: good Lorde , if I be necessary for thy people to do good vnto them , I will refuse no laboꝝ , but els for myne awne selfe, I beseeche the to take my soule.

Sapi.iii.

N O V V, the holy fathers of the olde law, and all faithfull and righteous men, which departed befoze our sauioꝝ Christes ascencion into heauē, dyd by death, departe from troubles vnto reste, from the handes of their enemies , into the handes of God, from sorowes and sickenneses vnto ioyfull refreashynge into Abrahams bosome, a place of all comforte and consolacion , as scriptures do plainly by manifest woꝝdes testifie. The boke of Wisedome saieth: that the righteous mens soules be in the hande of God, and no toꝝmente shall touche them. They seemed to the eyes of folishe men to dye , and their death was compted miserable , and their departinge out of this woꝝlde, wretched, but they be in reste . And another place saieth : that the righteous shall liue for euer, and their reward is with the Lord, & their myndes be with God , who is aboue all.
Therfoꝝe

Of the feare of death.

Therefore they shall receyue a glorious kyng-
dome, and a beautifull croune, at the Lordes
hāde. And in another place, the same booke saith:
the righteous, though he be p̄uented with so-
dain death, neuerthelesse he shalbe there, where *Sapient. iiii.*
he shalbe refreshed. Of Abrahā's bosome, Chri-
stes wordes be so playne, that a ch̄stē man ne-
deth no more p̄ofe of it. Now then, if this were
the state of the holy fathers and righteous men,
before the cominge of our sauioꝝ, and before
he was glorified, howe muche more then, ought
all we to haue a stedfast faith, and a sure hoope
of this blessed state & condiciō, after our death.
Seynge that our sauioꝝ, now hath perfourined
the whole worke of our redempcion, and is glo-
riously ascended into heauen, to p̄pare oure
dwelling places with him, and sayed vnto hys
father: Father, I will that where I am, my ser- *Ihon. xviij.*
uauntes shalbe with me. And we knowe, that
whatsoeuer Ch̄ist wil, his father will the same:
wherfore it cannot be, but if we be hys faithfull
seruaūtes, our soules shalbe with him, after our
departing out of this present life. Saint Ste- *Actes. viij.*
phin, when he was stoned to deathe, euen in the
middest of his toꝛmentes, what was his mynde
moste bpō? When he was full of the holy ghost,
(saith holy scripture) hauing his eyes lifted vp
into heauen, he saw the gloꝝy of God, and Iesus
standing on the right hand of God. The which
truth, after he had confessed boldly before the
enemies of Ch̄iste, they dꝛewe hym oute of the
R. iij. cytie,

Of the feare of death.

Ihon.v.

citie, and there they stoned hym, who cried vnto God saynge: Lord Iesu Christ, take my spirite. And doth not our sauioꝝ saye playnely in saint Ihons Gospel: Verely, verely, I say vnto you, he that heareth my wooꝝde and belueth hym that sent me, hath euerlastyng lyfe, and cometh not into iudgement, but shall passe from death to life. Shall we not then thinke, that death to be pꝛecious, by the which we passe vnto lyfe?

Psal. cxvi.

Therfoꝛe, it is a true sayng of the Prophet, the death of the holy and righteous mē, is pꝛecious in the Lordes sight. Holy Simeon after that he had hys hartes desire, in seinge oure sauioꝝ that he euer longed foꝛ all his life, he embraced hym in hys armes, and sayde: Now Lord, let me departe in peace, foꝛ myne eyes haue beholden that sauioꝝ, whiche thou haste pꝛepared foꝛ all nations.

Luke.ii.

Psal.cxlii.

It is truth therfoꝛe, that the death of the righteous, is called peace, and the benefite of the Lord, as the Church sayeth, in the name of the righteous departed out of this woꝛlde: My soule turne the to thy rest, foꝛ the Lord hath bene good to the, and rewarded the. And we se by holy scripture, and other aunciente histories of Martyꝛs, that the holy, faithfull, and righteous, euer sens Christes ascencion, in their death did not doubte, but that they wente to be with Christ in spirite, which is our life, health, wealth and saluacion. Ihon in his holy reuelaciō sawe a. C. xl. and. iiij. M. virgins and innocentes, of
of whome

Of the feare of death.

of whome he sayde: These folow the Lambe Je- Apoc. xiiii.
su Christ, whersoever he goeth. And shortly af-
ter, in the same place he saith, I harde a voice
from heauen, sayng vnto me: Write, happye &
blessed are the dead, which dye in the Lord, from
hencefurth (surely saith the spirite) they shall
rest from their paynes & labours, for their wo-
kes do folow the: So that then they shall reape
with ioy and cōfort that, which they sowed with
labors and paines. They that sowe in the spirit,
of the spirit shall reape euerlastyng lyfe. Let vs
therfore neuer be wery of well doyng, for when
the tyme of reappng, or reward cōmeth, we shall
reape without any werines, euerlastinge ioy.

Therfore, whyle we haue tyme (as S. Paule ex- Gala. vi.
horteth vs) let vs do good to all men, & not laye Matth. vi.
vp our treasures in earth, where ruste & mothes
corrupt it, whiche ruste (as S. James sayeth) Iaco. v.
shall beare witnes agaynst vs, at the great day,
condempne vs, and shall like moste brenninge
fyre, torment our fleshe. Let vs beware therfore,
(as we tendre oure awne wealth) that we be not
in the nombꝛe of those miserable coueteous mē,
whiche saincte James biddeth mourne and la-
mēt for their gredy gathering, and vngodly ke-
pyng of goodes. Let vs be wise in time, and
learne to folowe the wise example of the wicked
Stuard. Let vs so prudently dispose our goo-
des and possessions, committed vnto vs here by
God for a season, that we maye truely heare and
obeye this commaundemēt of our sauior Chri-
stes:

Of the feare of Death.

Luce. xvi.

tes: I saye vnto you, (sayeth he) make you frendes of the wicked Mammon, that they may receyue you, into euerlastinge tabernacles. Ryches, he calleth wicked, because the worlde abuseth them vnto all wickednes, whiche are otherwise the good gifte of God, and the instrumētes, wherby Gods seruauntes do truely serue him, in vling of the same. He commaunded them not to make them riche frendes, to get highe dignities, and worldly possessions, to geue great giftes to riche men, that haue no nede therof, but to make them frendes of poore and miserable men: vnto whome, whatsoeuer they geue, Christe accepteth it, as geuen to him selfe. And to these frendes, Christe in the Gospell geueth so greate honoꝝ and pꝛeeminence, that he sayeth: they shal receyue their benefactors, into euerlasting houses. Not that men shalbe our rewarders, foꝝ our well doing, but that Christ wil rewarde vs, and take it to be done vnto him selfe, whatsoeuer is done to suche frendes.

Matt. xxv.

THVS makynge poore wretches oure frendes, we make oure sauiour Christe oure frende, whose membes they are, whose miserie, as he taketh foꝝ hys awne misery, so their reliefe, succour and helpe, he taketh foꝝ his succour, relief, and helpe, and will asynuche thanke vs and rewarde vs foꝝ oure goodnes shewed to them, as if he hym selfe had receyued lyke benefite at our handes, as he witnesseth in the Gospell, sayynge: Whatsoeuer ye haue done to any of these symple

Of the feare of Death.

to any of these simple persones whiche do beleue in me, that haue ye doen to my self. Therfore let vs diligētly forsee, that our faith and hope whiche we haue conceiued in almightie God, and in our sauioꝝ Chꝛiste, waxe not fainte, noꝝ that the loue whiche we pzetende to beare to hym, waxe not could: but let vs studie daily and diligently to shewe our selves to bee the true honozers and louers of God, by kepꝑng of his commaundementes, by dooꝑng of good deedes vnto oure neighbors, releuꝑng by all meanes that we can, their pouerty with our abundaunce, their ignorance with our wisdom and leaꝑng, and comfort their weakenesse with our strength and authoritie, callꝑng all men backe from euill dooꝑng, by Godly counsaill and good example, perseuerꝑng still in well dooꝑng so long as we liue. So shall we not neede to feare death, foꝝ any of those thꝛee causes afoꝝe mencioned, noꝝ yet foꝝ any other cause that can be imagined: but contrary, cōsiderꝑng the manifold sickenesses, troubles and sorowes of this pꝛesent life, the dangers of this perilous pilgrimage, and the great encombraunce, whiche our spirite hath by this synfull fleshe and fraile body subiect to deathe: considerꝑng also the manifold sorowes & dangerous deceiptes of this worlde on euery side, the intollerable pꝛide, coueteousnes, and lechery in tyme of prosperitie, the impaciet murmuring of them that bee worloly in tyme of aduersitie, whiche cease not to withdraue and plucke vs

S. j. from

Of the feare of death.

i. Peter. v.

from God our sauior Christ, frō our life, wealth,
or eternall ioye and saluacion: consideryng also
the innumerable assautes, of our ghostly enemy
the deuill, with al his fierie dartes of ambition,
pride, lechery, vainglozy, enuie, malice, detracci-
on, with other his innumerable deceiptes, engi-
nes and snares, wherby he goth busely about to
catche all men vnder his dominion, euer like a
rozyng Lion, by all meanes searchyng whom he
maie deuoure: the faithfull Christian man, whi-
che considereth al these miseries, perilles and in-
commodities, (wherunto he is subiect, so long as
he here liueth vpon yearth) and on the other part
considereth, that blessed and comfortable state
of the heauenly life to come, and the swete con-
dicion of theim, that departe in the Lorde, how
thei are deliuered from the continual encombrā-
ces of their mortall and synfull body, from all
the malice, craftes and deceiptes of this worlde,
from all the assautes of their ghostly enemy the
deuill, to liue in peace, rest and perpetuall quiet-
nes, to liue in the felowship of innumerable An-
gelles, and with the congregacion of p̄fect iust
men, as Patriarches, Prophetes, Martyrs and
Confessors: and finally, vnto the p̄sence of al-
mightie God, and our sauior Iesus Christe. He
that doth cōsider all these thynges, and beleueth
theim assuredly, as thei are to be beleued, euen
from the botome of his harte, beyng established
in God, in this true faith, haupyng a quiete con-
science in Christ, a firme hope, and assured trust
in

Of the feare of death.

in Godes mercie, through the merites of Iesu
Christ, to obtain this quietnes, rest and eternall
ioye: shall not onely be without feare of bodily
death, when it commeth, but certainly (as saint

Paule did) so shall he gladly (accozdyng to Philip. i.

Gods will, and when it pleaseth God

to cal hym out of this life) grea-

tely desire in his hart, that

he maie bee rid from

al these occasiōs

of euil, and

liue e-

uer

to Gods

pleasure, in per-

fect obedience of his

will, with our sauioz Iesus

Christe: to whose gracious pre-

sence, the Lorde of his infi-

nite mercie and grace

bzpng vs to rei-

gne with

hym,

in

life euer-

lasting. To whō

with our heauenly fa-

ther, and the holy ghost, be

glozie in worlde

without end.

AMEN.

S. ii.

An

CAn exhortacion, concernyng
good Ordre and Obedience, to
Rulers and Magistrates.



Almightie God hath created
and appoynted all thynges,
in heauē, yearth, and waters,
in a moſte excellent and per-
fect ordre. In heauen he hath
appoynted diſtincte Orders
and ſtates of Archangelles
and Angelles. In the yearth
he hath aſſigned kynges, princes, with other go-
uernors vnder theim, all in good and neceſſarie
ordre. The water aboue is kepte and raiſeth
downe in dewe tyme and ſeaſon. The Sonne,
Moone, Sterres, Rainbowe, Thundre, Lighte-
nyng, cloudes, and all birdes of the aire, do kepe
their ordre. The Yearth, Treſes, Seedes, Plan-
tes, Herbes, and Corne, Graſſe and all maner of
beaſtes, kepe theim in their ordre. All the partes
of the whole yere, as Winter, Somer, Monethes,
Nights and Daies, continue in their or-
dre. All kyndes of Fiſhes in the ſea, Riuers and
Waters, with all Fountaines, Sprynges, yea,
the Seas themſelves, kepe their comely courſe &
ordre. And Man hymſelf alſo; hath all his par-
tes, bothe within and without, as Soule, Parte
Mynd, Memory, Underſtandyng, Reaſon, ſpea-
che, withall and ſynguler corporall membres of
his body, in a profitable, neceſſarie and pleaſant
ordre. Every degree of people, in their vocacion,
callyng,

Of obedience.

callyng, and office, hath appointed to them their duetie and ordre. Some are in high degre, some in lowe, some Kyniges and Princes, some inferiours and subiectes, Priestes, and Laymen, Masters and Seruauntes, Fathers and Childzen, Husbandes and Wifes, Riche and Poore, and euery one haue nede of other, so þ̄ in all thynges is to bee lauded and praised the goodly ordre of God, without the whiche, no house, no citee, no common wealthe, can continue and endure. For where there is no right ordre, there reigneth all abuse, carnall libertie, enozmitie, synne, and Babilonical confuston. Take awaie kyniges, Princes, Rulers, Magistrates, Judges, and suche states of Gods ordre, no man shall ride or go by the high way vnrobbed, no man shal slepe in his awne house or bed vnkilled, no man shall kepe his wfe, childzen, and possessions in quietnesse, all thynges shalbe common, and there muste nedes folowe all michief & vtter destruccion, bothe of soules, bodies, goodes and cominē wealthes. But blessed be **GOD**. that we in this realme of Englande, feele not the horrible calamities, miseries and wretchednes, whiche all thei vndoubtedly fele and suffre, that lacke this godly ordre. And praised bee God, that we knowe the greate excellent benefite of God, shewed towarde vs in this behalfe: God hath sent vs his high gift, our moste deare soueraigne lorde, Kynge Edward the sixt, with Godly, wise, and honorable counsaill, with other superiours and inferiours, in a beauti-

S. iij.

full

Of obedience.

full ordre. Wherefore, lett vs subiectes doo our boūden dueties, geuyng hartie thankes to God, and praiyng for the p̄seruacion of this Godly ordre. Let vs all obcye, euen from the botome of our hartes, all their Godly procedynges, lawes, statutes, proclamacions, and iniuncions, with al other their Godly orders. Let vs confidre the scriptures of the holy ghoſte, whiche perſwade and commaunde vs al, obediently to be ſubiect. Firſte and chiefly, to the Kyngeſ Maieſtie, ſupreme hed ouer al, & next, to his honorable counſaill, and to al other noble men, magiſtrates and Officers, whiche by Godes goodneſſe be placed and ordered: for almightie GOD, is the onely aucthor and prouider of this forenamed ſtate and ordre, as it is wrytten of God, in the boke of the Prouerbes: Through me, kyngeſ do reigne throughe me, counſaillers make iuſte lawes, through me, do Princes beare rule, and al Judges of the yearth execute Iudgement: I am louyng to them, that loue me.

Pro. viii.

HERE let vs marke well, and remembre, that the high power and aucthoritie of Kyngeſ, with their makynge of lawes, iudgementes, and officers, are the ordinaūces, not of man, but of God: and therfore is this worde (through me) ſo many tymes repeted. Here is alſo well to be conſidered and reneimbred, that this good ordre is appointed of Godes wiſedome, fauor, and loue, ſpecially for them that loue God, and therfore he ſaith: I
Sap̄ien. vi. loue them, that loue me. Alſo, in the boke of wiſedome
dome

Of obedience.

Dome we maie euidently learne, that a kynges power, aucthoritie, and strength, is a greate benefite of God, geuen of his greate mercie, to the comforte of our greate misery. For thus we read Sapi. vi. there spoken to kynges. Heare o ye kynges and vnderstande: learne ye that be Iudges of the endes of the yearth: Geue care, ye that rule the multitudes: for the power is geuen you of the lord, and the strength from the highest. Let vs learne also here by the infallible woorde of God, that kynges and other supreme & higher officers, are ordeined of God, who is most highest, & therfore thei are here diligently taught, to applie thei selves, to knowledge and wisdom, necessary for the ordering of Godes people, to their gouernance committed. And thei be here also taught by almightie GOD, that thei should reknoweledge thei selves, to haue all their power and strength, not from Rome, but immediatly of God moste highest.

V V E rede in the boke of Deuteronomy, that Deu. xxxii. all punishment pertaineth to God, by this sentence: vengeance is myne, and I will rewarde. But this sentence we must vnderstande, to pertain also to the Magistrates, whiche do exercise Godes rowme in iudgement and punishing, by good and Godly lawes, here in yearth. And the places of scripture, whiche seme to remoue from among all Christian men, iudgement, punishment, or killyng, ought to be vnderstande, that no man (of his awne priuate aucthoritie) maie
be

Of obedience.

Rom. xiii.

be iudge ouer other, maie punishe, maie kil. But we muir referre all iudgement to God, to kyn- ges and Rulers, and Judges vnder theim, whi- che be Godes officers, to execute Justice, and by plain wordes of scripture, haue their aucthoritie and vse of swearde, graunted from God, as wee are taught by saint Paule, the deere and electe Apostle of our sauioꝝ Christe, whom we ought diligently to obey, euen as we would obeye our sauioꝝ Christ, if he wer present. Thus S. Paule writeth to the Romaines: let euery soule submit hymself, vnto the aucthoritie of the higher po- wers, for there is no power, but of God, that po- wers that be, be ordeined of GOD, whosoever therefore resisteth the power, resisteth the ordi- nance of God, but thei that resist, shall receiue to themselves dāpnacion, for rulers are not fear- full to theim that do good, but to theim that do euill. Wilt thou be without feare of the power? Do well then, and so shalt thou be praised of the same, for he is the minister of god, for thy welth: But and if thou doo that, whiche is euill, then feare, for he beareth not the swearde for naught, for he is the minister of God, to take vengeaunce on hym, that doth euill. Wherefore ye muste ne- des obey, not onely for feare of vengeaunce, but also, because of cōscience, and euen for this cause paie ye tribute, for thei are Gods ministers, ser- uing for thesame purpose.

HERE lette vs all learne of saint Paule, the elect vessell of GOD, that all persones haupng soules

Of obedience.

soyles, (he excepteth none, nor exempteth none, neither Prielle, Apostle, nor Prophet, saith S. Chrysostom,) do owe of bouden duetie, and euen in conscience obedience, submission and subiection, to the highe powers, whiche bee constituted in aucthoritie by God, forasmuche as thei be Gods liuetenautes, Gods presidētes, Gods officers, Gods commissioners, Gods iudges, ordeined of God hymself, of whom onely thei haue all their power, and al their aucthoritie. And the same saint Paule threatheth no lesse pain, then euerlastyng dampnacion to all disobedient persones, to all resisters; against this generall, and common aucthoritie, forasmuche as thei resiste not man, but God, not mannes deuise and inuēcion, but Godes wisdom, Godes ordze, power and aucthoritie. And here (good people) let vs al marke diligently, that it is not lawfull for inferiours and subiectes, in any case to resist the superior powers: for saint Pauls wordes be plain that whosoever resisteth, shall get to theimselfes Rom. xiii. dampnaciō, for whosoever resisteth, resisteth the ordinaunce of God. Our sauioz Christ hymself and his Apostles, receiued many and diuerse injuries of the vnfaithful and wicked men in aucthoritie: yet we neuer rede that thei, or any of the caused any sedicion or rebelliō, against aucthoritie. We rede oft, that thei patiently suffered al troubles, vexacions, flaunders, pangues, and paines, and death it self obediently, without tumulte or resistance. Thei committed their cause

Of obedience.

Ihon.xix.

i. Petr. ii.

to hym that iudgeth righteously, and prayed for
their enemies hartely and earnestly. Thei knew
that the aucthoritie of the powers, was Godes
ordenaunce, and therfore bothe in their wordes
and deedes, thei taught euer obedience to it, and
neuer taught, nor did the contrarie. The wicked
Iudge Pilate saied to Christ: knowest thou not
that I haue power to crucifie thee, and haue po-
wer also to lose thee? Iesus answered: Thou
couldst haue no power at all against me, except
it wer geuen thee from aboue. Whereby Christe
taught vs plainly, that euen the wicked rulers
haue their power and aucthoritie from GOD.
And therfore it is not lawfull for their subiectes
by force to resist them, although thei abuse their
power, muche lesse then it is lawfull for subiec-
tes to resist their Godly and Christian princes,
whiche doo not abuse their aucthoritie, but vse
thesame to Godes glory, and to the profite and
commoditie of Godes people. The holy Apostle
sainct Peter, commaundeth Seruauntes to be
obedient to their Masters, not onely, if thei be
good and gentle, but also, if thei be euil and fro-
ward: affirmynge that the vocacion and callynge
of Godes people, is to be pacient, and of the suf-
feryng side. And there he bryngeth in, the paci-
ence of our sauioz Christ, to perswade obedience
to gouernors, yea, although thei be wicked and
wrong doers. But let vs now heare sainct Pe-
ter hymself speake, for his awne wordes, certifie
best our conscience. Thus he vttereth theim in
his

Of obedience.

his first Epistle: Seruauntes obeye your Masters with feare, not onely, if thei be good and gentle, but also, if thei be froward: for it is thāke worthie, if a man for conscience toward **GOD**, suffereth grief, and suffereth wrong vnderferued: for what praise is it, when ye be beaten for your faultes, if ye take it patiently, but when you do well, if you then suffre wrong, and take it patiently, then is ther cause to haue thanke of God: for hereunto verely were ye called. For so did Christ suffre for vs, leauing vs an example, that we should folow his steppes. All these be the ver^y woordes of saint Peter. Saint Dauid also i. Peter. ii.
i. Reg. xviii
xix. and. xx teacheth vs a good lesson in this behalfe, who was many tymes moste cruelly and wrongfully persecuted of kyng Saule, and many tymes also putte in ieoperdie and daungier of his life, by kyng Saule and his people: yet he neuer resisted, neither v^sed any force or violence agaynst kyng Saule, his mortall enemy, but did euer to his liege lorde and Master kyng Saule, moste true, moste diligent, and moste faithfull seruice. In so muche, that when the Lorde God had geuen kyng Saule into Dauides handes in his awne caue, he would not hurte hym, when he might without all bodely peril, easely haue slain hym: no, he would not suffre any of his seruauntes, once to lay their handes vpon kyng Saule, but prayed to God in this wise: Lorde, kepe me from doying that thyng vnto my master, the lordes anoynted: kepe me that I laie not my hande
T.ij. vpon

Of obedience.

i.Re. xxiiii

vpon him, seying, he is the anoynted of the lord: for as truly as the lord liueth, (except the lord smite hym, or except his daie come, or that he go doune to warre, and in battail perishe) the lord be mercifull vnto me, that I laie not my hande vpon the Lordes anoynted. And that Dauid might haue killed his enemy kyng Saule, it is euidently proued, in the first boke of the kynges bothe by the cutting of the lap of Saules garment, and also by the plain confession of kyng Saule. Also another tyme (as it is mencioned in the same boke) when the moste vnnmercifull, and moste vnkinde kyng Saule did persecute pooze Dauid, God did again geue kyng Saule into Dauides hādes, by casting of kyng Saule and his whole armie, into a ded slepe: so that Dauid and one Abisai with hym, came in the night into Saules hoooste, where Saule laie slepyng, and his speare sticke in the groude at his hed. Then said Abisai vnto Dauid, GOD hath deliuered thyne enemy into thy handes, at this tyme: now therfore let me smite hym once with my speare to the yearth, and I will not smite hym again the seconde tyme: meanyng thereby to haue killed hym with one stroke, and to haue made him sure for euer. And Dauid answered, and said to Abisai: destroye hym not, for who can laie his handes on the lordes anoynted and be giltles? And Dauid saied farthermore: as sure as the Lord liueth, the lord shall smite hym, or his daie shall come to die, or he shall descende into battail, and there

Of obedience.

there perishe. The Lorde kepe me from laipng my handes vpon the lordes anoynted. But take thou now the speare that is at his hedde, and the cruse of water, and let vs go: and so he did.

HERE is euidently proued, that we maie not resist, noz in any waies hurte, an anoynted kyng whiche is Godes Liuetenaunt, Vicegerent, and highest minister in that countrey, where he is kyng. But peraduenture some here would say, Obiection.

that Dauid in his awne defēce, might haue killed kyng Saule lawfully, and with a safe conscience: but holy Dauid did knowe, that he might Answer. in nowise resist, hurt, oz kill his souereigne lorde and kyng: he did knowe, that he was but kyng Saules subiecte, though he wer in greate fauor with God, and his enemye kyng Saule out of Godes fauor. Therefore, though he wer neuer so muche prouoked, yet he refused vtterly to hurte the lordes anoynted. He durst not, for offendyng God, and his awne conscience, (although he had occasion and opportunitie) once laie his handes vpon Godes high officer the kyng, whom he did knowe to bee a persone reserued, (for his office sake) onely to Godes punishment and iudgement. Therfore he praieth so oft, and so earnestly, that he laie not his handes vpon the Lordes anoynted. And by these twoo examples, saincte Dauid (beyng named in scripture, a man after Psal. lxxx. Godes awne hart) geueth a generall rule and les- and. viii. son, to all subiectes in the worlde, not to resiste their liege lorde and kyng, not to take a swearde

T. iij.

by.

Of obedience.

by their priuate aucthoritie, against their kynge,
Gods anoynted, who onely beareth the swerde,
by Gods aucthoritie, for the maintenance of the
good, and for the punishment of the euill : who
onely by Gods lawe, hath the vse of the swerde
at his commaundement, and also hath al power
iurisdiction, regiment and coercion, as supzeme
gouernoz of al his realmes and dominions, and
that, euen by the aucthoritie of **G O D**, and by
Codes ordinaunces. Yet another notable storie
and doctryne, is in the seconde boke of the kyn-
ges, that maketh also for this purpose. When
ii. Regum. i an Amalechite, by kynge Saules awne consente
and commaundement, had killed kynge Saule,
he went to Dauid, supposyng to haue had great
thanke for his message, that he had killed Da-
uids mortall enemye, & therefore he made greate
haste, to tell to Dauid the chaunce, bryngyng
with hym kynge Saules croune, that was vpon
his hedde, and his bracelet that was vpon his
arme, to perswade his tidynge to be true. But
Godly Dauid was so farre from reioysyng at
these newes, that immediatly he rent his clothes
of his backe, he mourned and wept, and saied to
the messenger : how is it, that thou wast not
afraied, to laie thy hande on the Lordes anoynt-
ed, to destroy him : And by and by, Dauid made
one of his seruautes to kill the messenger, sayng :
thy bloud be on thyne awne hedde, for thy awne
mouthe hath testified against thee, grauntynge
that thou hast slaine the Lordes anoynted. These
examples,

Of obedience.

examples, being so manifest and euident, it is an intollerable ignozaunce, madnesse, and wickednesse for subiectes, to make any murmurynge, rebellion, resistance, commocion or insurreccion, against their moste deere and moste dread soueraigne Lorde and Kyng, ordeined and appoynted of Gods goodnes, for their comoditie, peace and quietnes. Yet lette vs beleue vndoubtedly, (good Christian people) that we maie not obeye Kynges, Magistrates, or any other, (though thei bee our awne fathers) if thei would commaunde vs to doo, any thyng contrary to Gods commaundementes. In suche a case, wee ought to saie with the Apostles: we muste rather obeye Actes, v. God, then man. But neuertheles in that case, we maie not in any wise resist violently, or rebell against rulers, or make any insurreccion, sedicion or tumultes, either by force of armes, (or otherwaies) against the anoynted of the lorde, or any of his appoynted officers. But we must in suche case, patiently suffre all wronges and iniuries, referrynge the iudgement of our cause onely to God. Let vs feare the terrible punishment of almightie God, against traitors, or rebellious persons, by the example of Choz, Dathan, and Abiron, whiche repined & grudged against Gods Magistrates and Officers, and therefore the yearth opened, and swallowed them vp aliue. Other for their wicked murmurynge, and rebellion, wer by a sodain fire sent of God, vtterly consumed. Nume, xi. Other for their frowarde behauior to their

Of obedience.

- Num. xii. their rulers, and gouernours, Gods ministers,
 wer sodainly stricke, with a foule leprosy. Other
 Num. xxi. wer stinged to death, with wonderfull straunge
 Nume. xvi. fire serpentes. Other were soze plagued, so that
 there was killed in one daie, the numbze of four-
 tene thousande and seuen hundzed, for rebellion
 against theim, whom God had appoynted to be
 ii. Re. xviii. in aucthoritie. Absalon also, rebellyng againste
 his father Kyng Dauid, was punished with a
 straunge and notable death.

A N D let no man thynke, that he can escape
 vnpunished, that comitteth treason, conspiracie,
 oz rebellion, against his souereigne Lorde the
 Kyng, though he commit thesame neuer so secre-
 tely, eithet in thought, woozde, oz Deede: neuer so
 priuely, in his priuie chābre, by himself, oz open-
 ly communicatynge, and consultynge with other:
 for treason wil not be hid: treason wil out at the
 length. God wil haue that moste detestable vice,
 bothe opened and punished, for that it is so di-
 rectly against his ordinaunce, and against his
 high principall iudge, and anoynted in yearth.
 The violence and iniurie, that is committed a-
 gainst aucthoritie, is committed against God,
 the common weale, and the whole realme, whi-
 che God will haue knowen, and condignely pu-
 nished one waie oz other. For it is notably writ-
 ten of the wise man in scripture, in the boke cal-
 led Ecclesiastes: wishe the Kyng no euill, in thy
 thought, oz speake no hurt of hyin in thy priuie
 chambze, for a birde of the aire shall betraie thy
 voyce,

Ecclesi. x.

Of obedience.

voyce, and with her fethers, shal she bewraie thy woordes. These lessons and examples are writ-
ten for our learnyng.

LET vs all therfore feare the moste detesta-
ble vice of rebellion, euer knowyng and remem-
bryng, that he that resisteth commō aucthoritie,
resisteth God and his ordinaunce, as it maie bee
proued by many other mo places of holy scrip-
ture. And here lette vs take hede, that we vnder-
stande not these, or suche other like places (whi-
che so streightly commaunde obedience to supe-
riors; and so streightly punisheth rebellion, and
disobedience to thesame) to be meant in any con-
dicion of the pretended power of the bishoppe of
Rome. For truely the scripture of God aloweth
no suche vsurped power, ful of enormities, abu-
sions and blasphemies. But the true meanyng
of these, and suche places, bee to extoll and sette
furthe, Gods true ordinaunce, and the aucthozi-
tie of Gods anoynted kynges, and of their offi-
cers appoynted vnder them.

AND concernyng the vsurped power of the
bishoppe of Rome, whiche he moste wrongfully
challengeth, as the successor of Christ, and Peter:
we may easily perceiue, how false, feined, and for-
ged it is, not onely in that, it hath no sufficiente
ground in holy scripture, but also by the fruites
and doctryne therof. For our sauior Christ, and
saint Peter, teacheth moste earnestly and agre-
ably obedience to kinges, as to the chief and su-
preme Rulers in this worlde, nexte vnder God:

U. s.

But

Of obedience.

Matth. xvii
Luce. ii.

But the bishop of Rome teacheth immunitie, priuileges, exemptions, and disobedience, moſte clearly againſt Chriſtes doctryne, and ſaincte Peters. He ought therefore rather to bee called Antichriſt, and the ſucceſſor of the Scribes and Phariseis, then Chriſtes vicar, or ſainct Peters ſucceſſor, ſeyng, that not onely in this poynt, but alſo in other weightie matters of Chriſtian religion, in matters of remiſſion of ſynnes, and of ſaluacion, he teacheth ſo directly againſt, bothe ſainct Peter, & againſt our ſauioꝝ Chriſte. Who not onely taught obedience to kynges, but alſo practiſed obedience, in their cōuerſacion and liuyng. For we rede, that thei bothe paid tribute to the kyng. And alſo we read, that the holy virgin Mary, mother to our ſauioꝝ Chriſt, and Joſeph, who was taken for his father, at the emperors commaundement, went to the citee of Dauid, named Bethleem, to be taxed emong other, and to declare their obedience, to the Magiſtrates, for Gods ordinaunces ſake. And here let vs not forget the bleſſed virgin Maries obedience: for although, ſhe was highly in gods fauor, and Chriſtes naturall mother, and was alſo greates with childe that ſame tyme, and ſo nigh her trauaile, that ſhe was deliuered in her iourney: yet, ſhe gladly without any excuſe or grudgyng (for conſciēce ſake) did take that cold and foule winter iourney, beyng in the meane ſeaſon ſo pooꝛe, that ſhe laie in the ſtable, & ther ſhe was deliuered of Chriſt. And accor dyng to the ſame, lo, how
ſainct

Of obedience.

Saincte Peter agreeth, wrytyng by expresse woordes, in his firste Epistle: Submitte your selves, (saith he) vnto Kynges, as vnto the chiefe heades, or vnto Rulers, as vnto thein that are sent of hym, for the punishment of euill dooers; and for laude of thein, that doo well, for so is the will of GOD. I nede not to expounde these woordes, thei be so plain of them selves. Sainct Peter dooth not saie: submitte your selves vnto me, as supzeme hedde of the Church, neither he saith, submit your selves from tyme to tyme, to my successours in Rome: but he saith, submitte your selves vnto your kyng, your supzeme hed, and vnto those that he appoynteth in auctoritie vnder hym. For that ye shall so shewe your Obedience, it is the will of GOD. GOD will that you bee in subieccion to your hedde and Kyng. This is Gods ordinaunce, Gods commaundemente, and Godes holy will, that the whole bodye of euery Realme, and all the members and partes of the same, shall bee subiecte to their hedde their Kyng, and that (as Saincte Peter writeth) for the Lordes sake: And (as Saincte Paule writeth) for conscience sake, and not for feare onely. Thus we learne by the woorde of GOD, to yelde to oure Kyng, that is dewe to oure Kyng, that is, Honoure, Obedience, Paymentes of dewe Taxes, Customs, Tributes, Subsidies, loue and feare. Thus wee knowe partely oure bounden dewties to common auctoritie: Nowe lette vs learne to

U.ij. accomplishe

i. Petri. ii.

i. Pet. ii.
Roma. xiii.

Math. xxii.
Roma. xiii.

Of obedience.

i. Timo. ii.

accomplishe the same. And lette vs mooste instantly and hartely prae to **G D D**, the onely aucthoure of all aucthoritie, for all them that bee in aucthoritie, accordyng as Saint Paule willeth, writyng thus to Timothe, in his firste Epistle: I exhorthe therfore, that aboue all thynges, praier, supplications, intercessions, and geuyng of thanks bee doen for all men, for kynges, and for all that bee in aucthoritie, that wee maie liue a quiete and a peaceable life, with all Godlinesse and honestie: for that is good, and accepted in the sighte of **G D D** our sauitoure. Here Saint Paule maketh an earnest and an especiall exhortacion, concernyng geuyng of thanks, and praier for kynges and Rulers, sayng: aboue all thynges: as he might saie, in any wise principally and chiefly, lette praier bee made for kynges. Lette vs hartely thanke God for his greate and excellent benefite and prouidence, concernyng the state of kynges. Lette vs prae for them, that thei maie haue Gods fauour, and Gods proteccion. Lette vs prae, that thei maie euer in all thynges haue **G D D** before their eyes. Lette vs prae, that thei maie haue Wisedome, Strength, Justice, Clemencie, Zeale to Gods glorie, to Gods veritie, to Christian soules, and to the common wealthe. Lette vs prae, that thei maie rightly vse their swerd and aucthoritie, for the mayntenaunce and defence of the catholique faithe, contained in holy scripture, and of their good and honest subiectes,

Of obedience.

tes, and for the feare and punishmente of the euill, and vicious people. Lette vs praie, that thei maie faithefully folowe the moste faithfull kynges and Capitaynes in the Bible, Dauid, Ezechias, Josias, Moses, with suche other. And lette vs praie for our selves, that wee maie

liue Godly, in holy and Christian conuersacion: so we shall haue God of our side. And then lette

Iudith.v.

vs not feare, what mā can doo against

vs: So

we

shall

liue in

true obedience,

bothe to our mooste

mercifull kyng in heauen,

and to our mooste christian kyng

in yearth: so shall we please God, and

haue the excedyng benefite, peace of consci-

ence, reste and quietnesse here in this

worlde, and after this life, we shal

enioye a better life, reste,

peace, and the eternall

blisse of Heauen:

Whiche he

graunt

vs

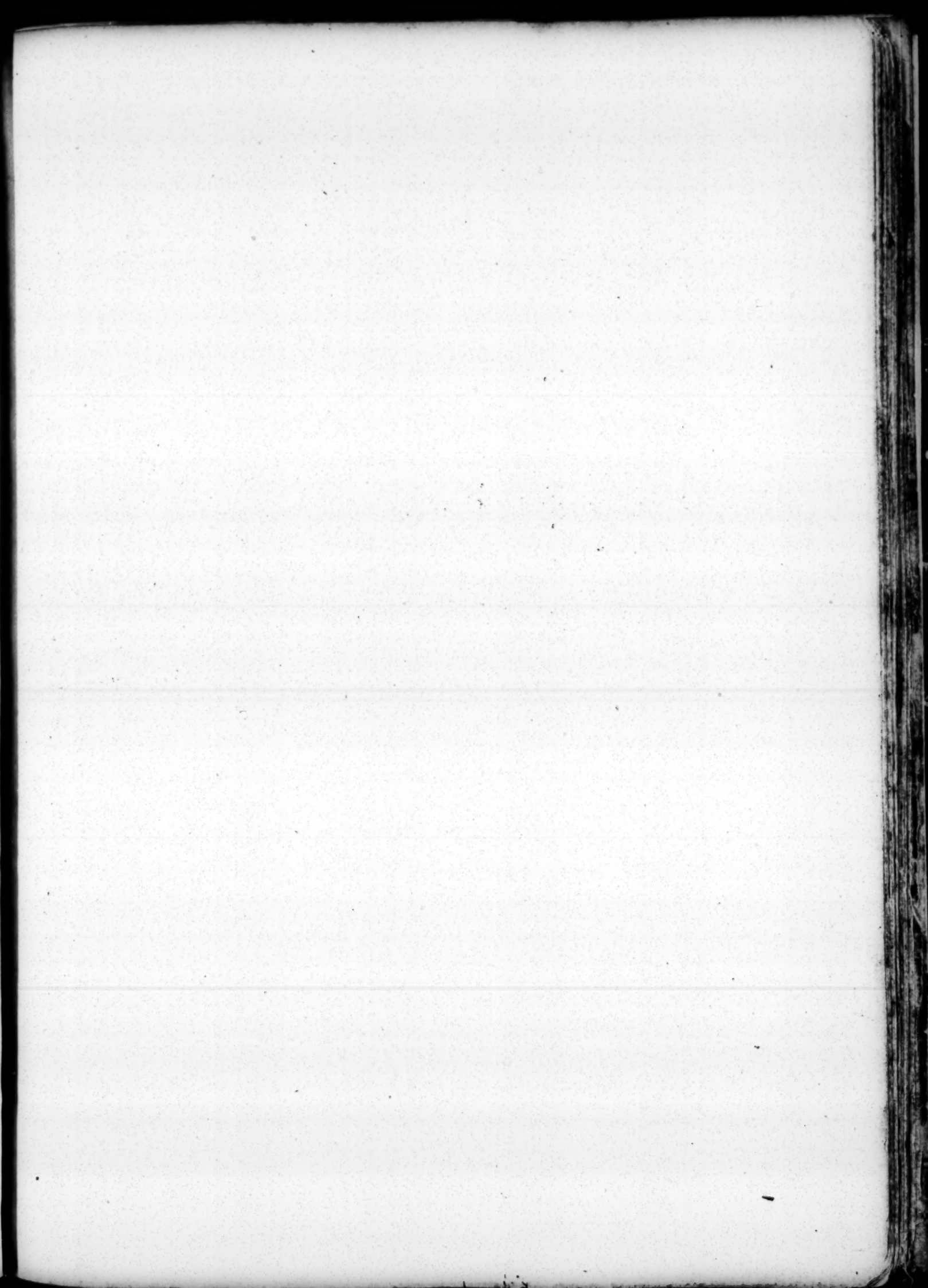
all, that

was obedient

for

Of obedience.

for vs all, euen
to the death of y^e crosse:
Jesus Chyste, to whom
with the father, and
the holy ghost, be
all honour
and
glozy, bothe
nowe and euer.
A M E N.



An Homelie of whozedom and vncleennesse.



Although, there wante not (good chzistiā people) great swarmes of vices, worthy to bee rebuked, (vnto suche decaye, is true Godlinesse and vertuous liuyng now come) yet aboue other vices, the outrageous seas of adultry, whozedom, fornicacion, and vncleennesse, haue not onely bzaste in, but also ouerflowed, almoste the whole worlde, vnto the greate dishonour of **GOD**, the exceedyng infamie of the name of **Christe**, the notable decaye of true religion, and the vtter destruccion of the publique wealthe, and that so abundantly, that thzough the customeable vse therof, this vice is growen into suche an height, that in maner emong many, it is cōp= ted no synne at all, but rather a pastime, a dalli= aunce, and but a touche of youthe, not rebuked, but winked at, not punished, but laughed at: wherfoze it is necessary at this pzelēt, to entreat of the synne of whozedom, and fornicacion, declaring vnto you, the greatenesse of this synne, and how odious, hatefull, and abhominable it is, and hath alwaie been reputed, before **GOD** and all good men, and howe greuously it hath been punished, bothe by the law of **God**, and the lawes of diuerse Princes. Again, to shewe you certain remedies, whereby ye maie, (thzough the
grace

Agaynst adultrie.

grace of God) eschew this most detestable synne of whozedome and fornicacion, and leade youre lyues, in all honestie and cleanness. And that ye may perceyue, that fornicacion, and whozedome are (in the sight of God) most abhominable synnes, ye shal cal to remembraunce this commaundement of God: Thou shalt not comit adultery.

Exod. xx.

By þ which woꝛde adultery, although it be properly vnderstand, of the vnlawfull comixtion of a maryed man with any woman belyde hys wyfe, or of a wife, with any man belyde her husbande: yet therby is signified also, al vnlawfull vse of those partes whiche be ordeyned for generation. And this one commaundemente (forbidding adultery) dothe sufficiently paynt, and set out befoze oure eyes, the greatnes of this synne of whozdom, and manifestly declareth, how greatly it ought to be abhored of all honest and faythfull persons. And that none of vs all, shall thinke hymselfe excepted from this commaundemente, whether we be olde, or yong, maryed, or vnmaryed, man, or woman, heare what God the father saith, by hys moste excellent Prophet Moyses: There shalbe no whoze, emonge the daughters of Israel, nor no whozemengers, emonge the sonnes of Israel.

Deu. xxiii.

Here is whozdom, fornicacion, & all vncleannes forbidden, to all kyndes of people, al degrees, & all ages, without excepcion. And that we shall not doubte, but that this precepte pertyneth to vs in dede: heare what Christe (þ perfect teacher

x. j.

of all

Agaynst adultery.

Matth. v.

of al trueth) saith in the newe Testament: Ye haue hearde (saith Christ) that it was sayd to them of the olde tyme: thou shalt not commit adultery: but I say vnto you, whosoever seeth a womā to haue his lust of her, hath committed adultery with her all redy in his harte. Here our sauiour Christ, doth not only confirme and stablishe the lawe agaynst adultery, geuen in the olde Testament of God the father, by his seruaunt Moses, & maketh it of full strength, continuallye to remaine among the professours of his name in the newe lawe: but he also (condempning the grosse interpretacion of the Scribes & Phariseis, which taught, that the aforesaid commaundement only required to absteyne from the outward adultery, & not from the fylthye desyres & vnpure lustes) teacheth vs an exacte and full perfeccion of puritie and clenness of lyfe, both to kepe our bodie vndefiled, and our hartes pure and free, from all euill thoughtes, carnall desyres, and fleshly consentes. Howe can we then be free from this commaundement, where so great charge is layde vpon vs? Haye a seruaunte do what he wyl, in any thyng, haupng a commaundement of hys master to the contrarye? Is not Christe oure master: are not we his seruauntes? Howe then, may we neglecte oure masters wyl, and pleasure, & folow our owne wil & phantasie? Ye are my frendes (saith Christ) if you kepe those thinges, that I commaunde you. Howe hath Christe oure master commaunded vs, that we should

Ihon. xv

Agaynst adultery.

Should forsake all vncleannes, and lechery, bothe
in body and spirite: This therfore muste we do,
if we looke to please God. In the Gospell of Matth. xv.

Sainste Matthewe, we reade that the Scribes
and Phariseis, were greuouslye offended with
Christe, because hys disciples dyd not kepe the
tradicions of the fozefathers, for they washed
not their handes, when they wente to dyner or
supper, and emonge other thinges, Christ aun- Matth. xv.
swered, and sayde: heare and vnderstande: Not
that thing, which entreth into the mouth defy-
leth the manne, but that, whiche commeth out of
the mouth, defyleth the man. For those thinges,
whiche procede out of the mouthe, come forthe
from the harte, and they defyle the man. For out
of the hart, procede euill thoughtes, murders,
bzeaking of wedloke, whozedom, thestes, falsie
witnes, blasphemies: These are the thynges
whiche defile a man. Here maye we see, that not
onely murder, theste, falsie witnes, and blasphe-
mie, defile men: but also euill thoughtes, bzeak-
yng of wedloke, fornicacion, and whozedome.

V V H O is now of so litell wpt, that he wyll Ihon. xiii.
esteem whozedom, and fornicacion, to be thinges Tit. i.
of small importaunce, and of no weyght betore
God: Christ (which is the truth and can not lye)
saith, that euill thoughtes, bzeakyng of wed-
locke, whozedom, and fornicacion defyle a man,
that is to saye, corrupte both the body and soule
of man, and make them, of the Tempels of the
holy Ghoste, the fylthye dunghyll, or dungeon
E.ij. of all

Agaynst adultrie.

of all vnclene spirites, of the mansion of God,
 the dwellyng place of Sathan. Agayne, in the
 Ihon.viii. Gospell of S. Ihon, when the woman taken in
 adultery, was brought vnto Christ, sayd not he
 vnto her, go thy waye and sinne nomoze? Doth
 not he here call whozdoine sinne? And what is
 Roma.vi. the reward of sinne, but euerlastinge death? If
 i.Ihon.iii. whozdoine be sinne, then is it not lawfull for vs
 Ihon.viii. to commit it. For s. Ihon saith: he that commit-
 Roma.vi. teth sinne, is of the deucl. And our sautoz saith,
 euery one that committeth sinne, is the seruaute
 of sinne: If whozdom had not bene sinne, surely
 Matth.xiii s. Ihon Baptist, would neuer haue rebuked king
 Herode, for takig his brothers wyfe: but he told
 him plainely, that it was not lawfull for him, to
 take his brothers wife. He wiked not at y whoz-
 dom of Herode, although he were a king of great
 power, but boldly reproued him, for his wicked
 and abhominable liuyng, although for thesame
 he losse hys head: But he woulde rather suffer
 death then see God so dishonored, by the brea-
 king of his holy pzecept, then to suffer whozdom
 to be vnrebuked, euen in a king. If whozedom
 had bene but a pastime, a daliaunce, & a thing not
 to be passed of (as many coupt it nowe a dayes)
 truely, Ihon had bene moze then twyse madde,
 if he would haue had the displeasure of a king,
 if he woulde haue bene cast into pyson, and lost
 his head for a tryfle. But Ihon knewe ryght
 well, howe filthye, stinkyng, and abhominable
 the synne of whozdoine is, in the sigthe of God,
 therfore

Agaynst adultrie.

therfoze would not he leaue it vnrebuked, no not in a kynge. If whozedome be not lawfull in a king, neither is it lawfull in a subiect. If whozedome be not lawfull in a publique officer, neither is it lawfull in a priuate persō. If it be not lawfull, neither in kinge, noz subiecte, neither in cōmon officer, noz priuate person, truely, then is it lawfull in no man, noz womā, of whatsoeuer degree, oz age they be. Furthermoze, in the Actes of the Apostles, we read: that when the Apostles & elders, with the whole congregaciō, were gathered together to pacifie the hartes of the faithful dwellinge at Antioche, (whiche were disquieted throughte the false doctrine, of certayne Jewish preachers) they sent word to the bꝛethꝛē, & it seemed good to the holy Ghost, & to them, to charge them with no moze, then with necessary thinges: Among other, they willed them to absteyn from Idolatrye, and fornicacion, from whiche (sayde they) if ye kepe your selves, ye shall do well.

Actes, xv.

NOTE here, how these holy and blessed fathers of Christes church, wolde charge the cōgregaciō with no moo thinges, then were necessary. Marke also, howe amonge those thinges, from the which they commaūded the bꝛethꝛen of Antioche to absteyne, fornicacion & whozedome is numbred. It is therefore necessary, by y^e determination and cōsent of the holy Ghoste, and the Apostles & elders, with the whole congregaciō, that, as from Idolatrye and supersticion, so likewise we muste absteyn from fornicacion and

X.iii. whozedome,

Agaynst adultery.

whozedome. Is it necessary vnto saluacion to absteyne from Idolatry: so is it, to absteyne fro whozedome. Is there any nygher way to leade vnto dampnacion, then to be an Idolater: No, euen so, neyther is there a neter waye to dampnacion, then to be a fornicatour, and an whoze-monger.

NOVV, where are those people, whiche so lightly esteeme breakyng of wedloke, whozedō, fornicacion and adultery: It is necessary (saith the holy Ghost, the blessed Apostles, the elders, with the whole congregacion of Christ) it is necessary to saluacion (saye they) to absteyne from whozedō. If it be necessary vnto saluacion, then woo be to them, which neglecting their saluaciō geue their myndes to fylthy, & stinking synne, to so wicked vice, to such detestable abhominaciō.

Rom. xiii. But let vs heare, what the blessed Apostle saint Paule saith to this matter: wryting to the Ro-mayns, he hath these wordes: Let vs cast awaye the woorkes of darknes, and put on the armour of light. Let vs walke honestly, as it were in the daye tyme, not in eatyng and drynkyng, neither in chambrynges and wantones, neither in strife & enuiyng, but put ye on the Lord Iesus Christ, and make not prouision for the fleche to tulyf the lustes of it. Here the holy Apostle exhorteth vs to cast awaye the woorkes of darkenes, which (emōg other) he calleth gluttonous eating, drynkyng, chambryng and wantomes, which all are ministers vnto that vice, & preparacions to in-

Duce

Agaynst adultery.

duce and byng in the filthy sinne of the flesh. He calleth them the dedes and woꝝkes of darke-
 nes, not onely because they are customably done
 in darknes, or in the night tyme, (foꝝ euery one
 that doth euill, hateth the lighte, neyther com- Ihon.iii.
 meth he to the light, lest his woꝝkes shoulde be
 reprovued) but that they lead the rightway vnto
 that vtter darkenes, where wepyng and gna- Math.iii
 shyng of tethe shalbe. And he sayeth in an other
 place of thesame Epistle : they that are in the
 fleshe, cannot please God. We are detters
 to the fleshe, not that we shoulde lyue after the
 fleshe, foꝝ it ye lyue after the fleshe, ye shall
 dye. Agayne he sayeth, fflye from whoꝝedome,
 foꝝ euery synne that a man comitteth, is with- Rom.viii.
 out his body, but whosoever comitteth whoꝝe-
 dome, synneth agaynste hys awne body. Do ye
 not knowe, that your membes are the Temple i. Cor.vi.
 of the holy Ghoste, which is in you, whome also
 ye haue of God, and ye are not your awne? Foꝝ
 ye are derely bought: Glorifie God in your bo-
 dyes. &c. And a litle afoꝝe, he saith, Do ye not kno-
 we, that your bodies are the membes of Christ?
 Shal I then take the membes of Christ, & ma-
 ke them the membes of an whoꝝe? God foꝝbyd.
 Do ye not knowe that he, whiche cleueth to an
 whoꝝe, is made one body with her? There shalbe
 two in one flesh (saith he): But he that cleueth to
 y^e Lord, is one spirite. What godly reasons doth
 the blessed Apostle saint Paul bring furth here,
 to dissuade vs from whoꝝedom, and all vnclen-
 nes?

Agaynst adultrie:

nes: poure membzes (saith he) are the Temple
 of the holy Ghoste, whiche, whosoever doth de-
 fyle, God wyl destroye hym, as saith s. Paule.
 If we be the Temple of the holy Ghoste, howe
 vnsittinge then is it, to dzyue that holy spirite
 from vs, thzough whozedome, and in hys place
 to set the wicked spirites of vncleannes and for-
 nicacion, and to be ioyned, and do seruice to
 them: Ye are derely bought (saith he) therfore
 glorifie God in your bodies. Chziste that inno-
 cent lambe of God, hath bought vs, from the ser-
 uitude of the deuill, not with corruptible golde
 and syluer, but with hys moste pzeious and
 dere hart bloude. To what entent? that we
 should fall agayne vnto oure olde vncleannes,
 and abhominable liuing: Nay verely, but y we
 should serue hym, al the dayes of our lyfe, in ho-
 lynes, and righteousnes: that we should glorify
 him in our bodyes, by puritie and clenes of lyfe.
 He declareth also, that our bodies are the mem-
 bzes of Chzist. Howe vnsenelye a thyng is it
 then, to cease to be incorporate and one with
 Chzist, and thzough whozedome to be ioyned
 and made all one with an whoze? What greater
 dishonour, or iniurie can we do to Chziste, then
 to take awaye from hym, the membzes of hys
 body, and to ioyne them to whozes, deuils, and
 wicked spirites? And what more dishonour can
 we do to our selves, then thzough vncleannes, to
 lose so excellēt a dignitie and fredome, and to
 become bonde slaues, and miserable captiues,
 to the

i. Corin. vi.

i. Peter. i.

Luc. i.
 Esaie.
 xxxviii.

Agaynst adultery.

to the spirites of darkenes: Let vs therfore consydre first the glozy of Christ, and then our state, our dignitie and fredome, wherein God hath set vs, by geuing vs his holy spirite, and let vs valeauntly defende the same, against Sathan, and all his craftie assautes, that Christ maye be honoured, and that we loose not oure libertye, but styll remayne in one spirite with hym.

MOREOVER, in his Epistle to the Ephe- Ephc.v.
sians, the blessed Apostle willeth vs, to be so pure and free, from adultery, fornicacion, and all vnclennes, that we not once name them emong vs, (as it becometh saynctes) nor filthynes, nor folishe talkyng, nor iestyng, which are not comely, but rather gyuing of thanks. For this ye knowe (sayeth he) that no whozemonger, eyther Galat.v.
i. Corin.vi.
vncleane person, or couetouse person, (whiche is an Idolater) hath any inheritaunce in the kingdome of Christ, and God. And that we shoulde remember to be holy, pure, and free from all vnclennes, the holy Apostle calleth vs saynctes, because we are sanctified, and made holy in the bloude of Christ, thzough the holy Ghoste.

NOVV E, if we be saynctes, what haue we to do with the maners of the Heathen: Sainct Peter saieth, as he, whiche called you, is holy: euen so, be ye holy also, in all your conuersacion, because it is writte: Be ye holy, for I am holy. He- Leuit.xi.
&.xix.
therto haue we hearde, how greuouse a synne, fornicacion, and whozedom is, and howe greatly God doth abhoze it, thzoughout the whole
P.i. scripture.

Agaynst adultery.

Scripture. Howe can it any otherwise be, then a sinne of moſte abhominacion, ſeyng it once may not be named emong the chꝛiſtians, much leſſe, it may in any point be committed. And ſurely, if we wouldewepe the greatnes of this ſynne, and conſidꝛe it in the right kynde, we ſhould fynde þe ſynne of whoꝛedom, to be that moſt fylthy lake, foule puddle, and ſtinkyng ſynke, wherinto all kyndes of ſynnes, and euils flow, wher alſo, they haue their reſtinge place, and abydinge.

FOR hath not the adulterer a pryde in hys whoꝛedom? as the Wyleſman ſayeth: They are glad when they haue done euill, and reioyſe in thynges that are ſtarke nought. Is not the adulterer alſo ydle, & delyghteth in no godly exerciſe, but onely in that hys moſte filthie, & beaſtly pleaſure? Is not hys mynde abſtracte, and betterlye drawen away, from all vertuous ſtudies, and fructeful labours, and onely gyuen to carnall Imaginaciōs? Doth not the whoꝛemonger geue hys mynde to gluttonie, that he may be the moꝛe apte, to ſerue his luſtes, and carnall pleaſures? Doth not the adulterer geue hys mynde to couetuousnes, and to pollyng and pyllyng of other, that he maye be the moꝛe able to maynteyne hys harlottes and whoꝛes, and to contynue in hys fylthye, and vnlawfull loue? Swel- leth he not alſo with enuye, agaynſte other, fearinge that hys pryde ſhoulde be allured, and taken awaye from hym? Agayn, is he not yꝛefull, and replenished with wꝛath & diſpleaſure, euen agaynſte

Agaynst adultery.

Agaynste hys beste beloued, if at any tyme, hys
beastly and deuillishe requeste be lettcd : what
synne oz kynde of synne is it, that is not ioyned
with fornicacion and whozedome? It is a mon-
stre of many heades: It receyueth all kyndes of
vices, and refuseth all kyndes of vertues. If
one seuerall synne bryngeth dampnacion, what
is to be thought of that synne, whiche is accom-
panied with all euils, and hath waytinge on it,
whatsoever is hatefull to God, dampnable to
man, and pleasaunt to Sathan?

G R E A T E is the dampnacion that hangeth
ouer the heades of fornicatours, and adulte-
rers. What shall I speake of other incommodi-
ties, which issue, and flowe out of this stinkynge
puddell of whozedome? Is not that treasure,
which befoze all other, is moste regarded of ho-
nest persons, the good fame and name of man
and woman, losse thzough whozedome? What
patrimonye, what substaunce, what gooddes,
what riches, doth whozedome shortly consume
and brynge to naughte? What valiauntnes &
strength, is many tymes made weake, and de-
stroyed with whozedome? What wytt is so fyne,
that is not doted and defaced thzoughe whoze-
dome? What beautie (although it were neuer so
excellent) is not obscured thzough whozedome?
Is not whozedome an enemye to the pleasaunte
flour of youth: and bryngeth it not gray haies
and olde age, befoze the tyme? What gyft of na-
ture (although it were neuer so precious) is not

P. 15.

corrupted

Agaynst adultery.

corrupted with whoredome? Come not the French pockes, with other diuerse diseases of whoredome? From whence come so many bastardest and misbegotten children, to the hygh dyspleasure of God, and dishonoure of holy wedlocke, but of whoredome? How many consume al theyr substaunce and goodes, and at the laste falle into suche extreme pouertie, that afterward they steale, and so are hanged through whoredome? What contencion and manslaughter commeth of whoredome? Howe many maydens be deflowered, how many wifes corrupted, how many wydoes defyled, through whoredome? How much is the publique weale impouerished, and troubled through whoredome? How much is Gods word contempned, and depraued by whoredome and whoremongers? Of this vice, commeth a great parte of the diuorces, which (now a daies) be so commonly accustomed and bled, by mens priuate aucthoritie, to the greate displeasure of God, and the breache of the moste holy knotte and bonde of matrimonie. For when this moste detestable synne is once crept into the breauste of the adulterer, so that he is entangled with vnlawfull, and vnchaste loue, streyghtwayes, his true and lawfull wyfe is dispysed, her presence is abhorred, her company stynketh, and is lothsome, whatsoeuer she doth, is disprayed, there is no quietnes in the house, so long as she is in syght. Therefore to make shorrt tale, must she away, for her husbände can brooke her no lenger. Thus
through

Agaynst adultery.

through whoredome, is the honest and innocent wyfe put away, and an harlot receyued in her stede: & in lyke sorte, it happeneth many tymes in the wyfe, towarde her husbände. O abhominacion: Chyist our sauour, very God and man, comminge to restore the lawe of hys heauenlye father, vnto the righte sense, vnderstandinge, and meanynge, (emonge other thinges) reformed the abuse of this lawe of God. For where as the Jewes bled, of a long sufferance, by custome, to put away their wyfes at their pleasure, for euery cause: Chyist correctyng that euyl custome, dyd teache, that if any man put away his wyfe, and marryeth an other, for any cause, excepte onely for adultery (whiche then was death by the law) he was an adulterer, and forced also hys wyfe so diuorced, to committe adultery, if she were ioynd to any other man: and the mā also, so ioynd with her, to commit adultery.

Mat. xix.

IN what case then are those adulterers, which for the loue of an whoze, put away their true and lawfull wyfe, agaynste all lawe, right, reason, and conscience: O, dampnable is the state wherein they stande. Swifte destruction shal fall on them, if they repent not, and amende not: for God will not euer suffer holy wedlocke, thus to be dishonoured, hated and dyspysed. He wil once punish the thys carnall and licencypous maner of liuing, & cause, that this holy ordinaunce shalbe had in reuerence, and honour. For surely wed-

Hebre. iii.

locke (as the Apostle sayeth) is honorable emong
P. iij. all

Agaynst adultery:

Hebte.iii.

all men, and the bed vndefyled: But whozemon-
gers and fornicatours, God will iudge, that is
to saye, punishe and condemne. But to what
purpose is this labour taken, to describe, and set
furth the greatnes of the sinne of whozedom, &
the incommodities that issue and flow out of it,
seyng that breath and tongue shall soner faile
any man, then he shall, or maye be able to let it
out, accor dyng to the abhominacion and hay-
nousnes therof: Notwithstanding this is spo-
ken to the entent, that al men should dee whoze-
dom, and lyue in the feare of God. God graunt
that it maye not be spoken in vayne. Now wyl
I declare vnto you in orde, with that greuous
punishmentes, God in tymes paste, plagued ad-
ultery: and howe certayne worldly Prynces also
dyd punish it, that ye may perceyue, that whoze-
dom and fornicacion be synnes, no lesse detesta-
ble in the sight of God, and of al good men, then
I haue hitherto vttered. In the fyrste booke of
Moyles we reade, that when mankynde began
to be multiplied vpon the earth, the men and
women gaue their myndes so greatly to carnall
delectacion, and fylthy pleasure, that they lyued
without all feare of God. God seing this their
beastlye and abhominable lyuyng, and percey-
uyng that they amended not, but rather encrea-
sed dayly more and more, in their sinfull and vn-
cleane maners, repented that he euer had made
man: and to shewe how greatly he abhorred ad-
ultery, whozedom, fornicacion, and all vnclen-
nes,

Gene.vi.

Agaynst adultery.

nes, he made all the fountaynes of the depe earthe, to burste out, and the fluces of heauen to be opened, so that the rayne came downe vpon the earth by the space of .xl. dayes, and .xl. nightes, and by this meanes, destroyed the whole world, and all mankynde, eighte persons onely excepted, that is to saye: Noe, the preacher of righteousness (as saint Peter calleth him) and his wyfe, his thre sonnes, & their wifes. ¶ What a greuous plague, dyd God cast here vpon al liuing creatures, for the synne of whozedome? For the whiche, God toke vengeance, not onely of man, but also of beastes, foules, & al liuing creatures. Man slaughter was committed befoze, yet was not the world destroyed for that, but for whozedome, all the world (few onely except) was ouerflowed with waters, and so perished: An example worthy to be remembred, that ye may learne to feare God.

Gene. iiii.

V V E rcade agayne, that for the fylthy synne of vncleannes, Sodoine and Gomorre, and the other cyties nyghe vnto them, were destroyed, with fyre and brymstone from heauen, so that there was neither man, woman, chylde, nor beaste, nor yet any thyng that grewe vpon the earth there lefte vndestroyed. Whose harte trembleth not at the hearinge of thys hystorie? who is so drouned in whozedome and vncleannes, that wil not now for euer after, leaue thys abhomyable lyuinge, seyng that God so greuously punisheth vncleannes, to rayne fyre and brymstone

Gene xix.

P. iiii.

from

Agaynst adultery.

from heauen, to destroye whole cytyes, to kyll man, woman, and chylde, and all other lyuyng creatures there abydyng, to consume with fyre, all that euer grewe: what can be moze manifeste tokens of Gods wrathe and vengeaunce against vnclennes, and impuritie of lyfe? Marke thys hystoꝛye, (good people) and feare the vengeaunce of God. Do we not reade also, that God dyd smyte Pharao, and hys house, with great plagues, because that he vngodly desyred Sara, the wife of Abraham: Likewise reade we of Abimelech, kynge of Gerar, althoughe he touched her not by carnall knowledge. These plagues and punishmentes, dyd God caste vpon fylthye and vnclene persones, befoze the lawe was gyuen, (the lawe of nature onely reygnyng in the hartes of men) to declare, howe greate loue he had to matrimonye: and agayne, howe muche he abhorred adultery, fornicacion, and all vnclennes. And when the lawe that forbade whozedome, was gyuen by Moyses to the Jewes, dyd not God commaunde, that the transgressors therof shoulde be put to death? The woordes of the lawe be these: Who so committeth adultery with any mans wyfe, shall dye the death, bothe the man and the woman, because he hath broken wedlocke with his neighbours wyfe. In the lawe also it was commaunded, that a damosell & aman taken together in whozedome, shoulde be bothe stoned to death. In an other place we also reade, that God commaunded Moyses, to take all
ke all

Gene. xiii.

Gene. xx.

Leuiti. xx

Nume. xxv

Agaynst adultery.

ke all the heaide rulers, and princes of the people, and to hang them vpon gybbets openly, that euery man myght see them, becaule they eyther committed, or dyd not punishe whozedom. Agayne, dyd not God sende suche a plague among the people, for fornicacion and vncleanes, that they dyed in one daye, thre and twenty thousande? I passe ouer for lacke of tyme, many other histories of the holy Bible, whiche declare the greuous vengeance, and heauy displeasure of God, agaynst whozemongers, and adulterers. Certes, this extreme punishment appoynted of God, sheweth euidentlye, howe greatly God hateth whozedom. And let vs not doubt, but that God at this present, abhorreth all manner of vncleanes, no lesse then he dyd in the olde lawe: and wyl vndoubtedly punishe it, bothe in this worlde, and in the worlde to come. For he is

Psal.v:

SAINCT Paule sayeth: all these thinges are wyrtten for oure example, and to teache vs the feare of GOD, and the obedience to hys holy lawe. For if God spared not the naturall braunches, neyther will he spare vs, that be but graftes, if we commit lyke offence. If God destroyed many thousandes of people, many cyties, yea the whole worlde, for whozedom, let vs not flatter oure selves, and thinke we shall escape free, and without punishment. For he

i. Cor. x.

Z. j.

hath

Agaynst adultery.

Lawes deuised
for punishment of who-
redome.

hath promised in hys holy lawe, to sende moste greuous plagues vpon them, that transgresse hys holy commaundementes. Thus haue we hearde, howe God punysheth the synne of adulterye: let vs nowe heare certayn lawes, whiche the cyuill Magistrates deuysed, in diuers countrys, for the punishment therof: that we maye learne, how vnclenes hath euer bene detested in all well ordred cities and common wealthes, and amonge all honest persons. The lawe amonge the Lepzeians was this, that when any were taken in adulterye, they were bounde and carried threedayes throughe the cytye, and afterwarde, as longe as they lyued, were they despised, and with shame and confuson reputed, as persones desolate of all honestie. Amonge the Locreusians, the adulterers had bothe their eyes thrust oute. The Romayns in tymes past, punished whoredome, somtyme by fyre, some tyme by swearde. If a man amonge the Egypcians had bene take in adultery, the lawe was, that he shoulde openly in the presence of al the people, be scourged naked with whippes, vnto the numbze a thousande stripes. The woman that was taken with hym, had her nose cut of, wherby she was knowne euer after, to be an whore, and therfore to be abhorred of all men. Amonge the Arabians, they that were taken in adultery, had their heades strycked from their bodyes. The Athenians punished whoredome by death in lyke maner. So lykewyse dyd the
Barbarous

Agaynst adultery.

Barbarous Tartarians. Among the Turkes
euen at this day, they that be taken in adultery,
bothe man and woman, are stoned streight-
wayes to death, without mercy. Thus see we
what godly actes were deuised in tymes paste
of the highe powers, for the puttyng awaye of
whoredome, and for the maynteyninge of holpe
matrimonye, and pure conuersacion. And the
aucthors of these actes, were not christians, but
Heathen: Yet were they so enflamed, with the
loue of honestie, and purenes of lyfe, that for
the mayntenaunce and conseruacion of that, they
made godly statutes, sufferinge neither forni-
cacion, nor adultery, to reigne in their realmes,
vnpunished. Christe sayde to the people: The
Sinites shal ryse at the iudgement, with thys Luce. xi.
nacion, (meanyng the vnfaythful Jewes) & shal
condempne them. For they repented at the prea-
chyng of Jonas, but behold (saith he) a greater
then Jonas is here, meanyng hymselfe, and
yet they repent not. Shall not (thynke you) li-
kewyse the Locreusians, Arabians, Athenians,
with suche other, ryse vp at the iudgement, and
condempne vs, for asinuch as they ceased from
whoredome, at the commaundement of man, &
we haue the lawe & manifest preceptes of God,
and yet forsake we not our fylthy conuersacion?
Truly, truly, it shalbe easier at y day of iudge-
ment, to these Heathen, then to vs, except we re-
pent and amende. For although death of body,

Agaynst adultery.

i. Corin. vi.
Galat. v.
Ephe. v.

Apo. xxi.

Luce iii.

seemeth to vs a greuous punisshmente in thys
worlde for whozedome: yet is that payne no-
thing, in comparison of the greuouse tormētes,
which adulterers, fornicatours, & all vncleane
persons, shall suffer after thys lyfe. For al such
shalbe excluded, & shut out of the kyngdome of
heauen, as S. Paule saith: Be not deceyued,
for neyther whozemongers, nor whozhippers
of Images, nor adulterers, nor softelinges, nor
Sodomites, nor thefes, nor couetous persons,
nor Drōkardes, nor cursed speakers, nor pyllers,
shall inherite the kyngdome of God. And sainct
Jhon in hys reuelacion saith: that whozemon-
gers shall haue their parte, with murderers, sor-
cerers, enchaunters, lyers, ydolaters, and suche
other, in the lake whiche burneth with fyre and
brimstone, whiche is the seconde death. The pu-
nisshmente of the bodye, althoughe it be deathe,
hath an ende, but the punisshment of the soule,
whiche S. Jhō calleth the second death, is euer-
lasting: there shalbe fyre and brimstone: there
shall be weping and gnashing of tethe: the wo-
me, that shall there gnawe the conscience of the
dampned, shall neuer dye. ¶ whole hart distil-
leth not euen dropes of bloud, to heare, and cō-
sydze these thinges: If we tremble and shake at
the hearynge and namyng of these paynes, oh,
what shall they do, that shall feele them, that shall
suffer them, yea and euer shall suffer, worldes
withoute ende: God haue mercy vpon vs. Who
is nowe so drowned in synne, and past al godly-
nes,

Agaynst adultery.

nes, that he wyl set moze by a fylthy and syn-
king pleasure, (whiche sone passeth awaye) then
by the losse of euerlastinge gloze. Agayne, who
wil so geue himselfe to the lustes of the flesh,
that he feareth nothing at al the paynes of hell
fyre? But let vs heare howe we may eschewe the
synne of whozedome and adultery, that we may
walke in the feare of God, and be free from tho-
se most greuous, and intollerable tormentes,
which abyde all vncleane persons. To auoyde
fornication, adultery, and all vncleannes, let vs
prouide, & aboue all thinges, we maye kepe oure
hartes pure and cleane, from al euil thoughtes,
and carnall lustes. For if that be once infected &
corrupte, we fall hedlonge into all kynde of vn-
godlynnes. This shall we easily do, if, when we fe-
le inwardly, & Sathā our olde enemy tempteth
vs vnto whozedome, we by no meanes consente
to his craftye suggestions, but valiauntly resi-
ste, and withstande hym, by strong fayth in the
worde of God, obiectinge agaynst him alwayes
in our hart, this commaundement of God: Scri-
ptum est, non moechaberis. It is wrytten, thou shalt
not commit whozedom. It shal be good also for
vs, euer to lyue in the feare of God, and to set
befoze oure eyes, the greuous threateninges
of God, agaynst al vngodly synners, and to con-
sider in our mynde, howe fylthy, beastly, & shor-
te that pleasure is, whereunto Sathan inoucth
vs. And agayne, how the payne appoynted for
that synne, is intollerable, and euerlastynge.

Z. iij. that

Agaynst adultery.

Moreouer, to vse a temperance and sobrietie in eatyng and drynkynge, to eschewe vncleane communicacion, to auoyde all fylthy cōpany, to flee ydlenes, to delight in readyng holy scripture, to watche in godly prayers, and vertuose meditations: and at all tymes, to exercise some godly traуayles, shall helpe greatly vnto the eschewing of whoredome.

AND here are all degrees to be monished, whether they be maryed, or vnmaryed, to loue chastitie, and clenness of lyfe. For the maryed are bounde by the law of God, so purely to loue one another, that neither of them seke any straunge loue. The man muste onely cleue to hys wyfe, & the wyfe agayn onely to her husband: they must so delight one in an others companye, that none of them couit any other. And as they are bound, thus to lyue together in all godlines & honesty, so like wyse is their ductye, vertuously to bringe vp their chyliden: and to prouide, that they fall not into Satrans snare, nor into any vncleannes, but that they come pure and honeste vnto holy wedloke, when tyme requyrezeth. So likewise ought all masters, and rulers to prouide, that no whoredome, nor any poynte of vncleannes, be vsed emonge their seruauntes. And agayne, they that are single, and feele in theym selves, that they cannot liue without the cōpany of a woman, let them get wyfes of their awne, & so lyue godly together. For it is better to mary, then to burne. And to auoyde fornicacion, saith the Apostle

Agaynst adultery.

the Apostle, let euery man haue hys awne wyfe, and euery woman her awne husbände. Finally, all such as feele in them selves, a sufficiency and habilitie, thzough the operaciō of Gods spirite, to leede a sole and continent lyfe, let thē prayse God for hys gyft, and seke all meanes possible, to maynteyne thesame: as by readyng of holy scriptures, by godly meditations, by continuall prayers, and suche other vertuous exercises. If we all on this wyse wyl endeuour our selves, to eschewe fornicacion, adultery, and all vnclennes, and leade oure lyues in all godlines,

and honestie, seruyng God with a pure and cleane hart, and glorifyng him in oure bodyes, by leading an innocent lyfe, we maye be sure, to be in the numbze of those, of whome our sauoure

Christ

speaketh in the Gospel, on this maner: Blessed are the pure in hart, for they shall see God: to whome alone, be all glozy, honour, rule, & power, wozldes without ende.

AMEN.

i. Corin. vii

Math. v.

¶ An

**An homilie agaynst conten-
cion and bꝛaulynge.**



Thys daye (good chꝛistē
people) shalbe declared vnto
you, the vnprofitableness, &
shamful vnhonesty of cōten-
tion, strife, and debate, to the
entent, that when you shall se
(as it were in a table paynted
before your eyes) the euil fa-

i. Timo. i.
ii. Timo. ii.

uozednes, and deformatie of this most detestable
vice, your stomackes maye be moued, to ryle a-
gaynst it, & to detest & abhorre that sinne, which
is so muche to be hated, & so pernicious & hurt-
ful to al men. But emong all kyndes of conten-
cion, none is moze hurtful, then is contencion in
matters of religiō. Eschewe (saith saint Paule)
foolish and vnlearned questions, knowinge
that they breed strife. It becommeth not the ser-
uaunt of God, to fighte or striue, but to be meke
towarde all men. This contencion & strife was
in saint Paules tyme, emong the Cozinthians,
and is at thys tyme emong vs Englishe men.
For to many there be, which vpon the Alebenches
or other places, delight to propounde certayne
questions, not so much pertyning to edificaci-
on, as to vaingloꝝy and ostentacion: and so vn-
soberly to reason and dispute, that when neither
partie wyl geue place to other, they fal to chi-
dyng and contencion, & somtyme from hote woꝝ-
des, to further incōueniēce. Saint Paul could
not

Of contencion.

not abyde to heare emōg the Cozinthians, these
wordes of disoord or discenciō: I holde of Paul,
I of Cephas, & I of Apollo. What would he thē i. Cor. iii.
say, if he heard these woordes of cōtēciō: (which
be nowe almost in euery mā's mouth) he is a
Pharisei, he is a Gospeller, he is of p̄ new sort, he
is of the old faith, he is a newe bzoched brother,
he is a good catholique father, he is a papist, he
is an heretique. Oh how p̄ churche is diuided.
Oh howe p̄ cyties be cutte & mangled. Oh how
the coote of Christ, p̄ was without seame, is all
to rent & tozne. Oh body mistical of Christ, whe-
re is that holy & happy vnitie, out of the which,
whosoever is, he is not in Christ: If one mēbre
be pulled frō another, where is the body? If the
bodye be dzaen frō the heade, where is the lyfe
of p̄ body? We cannot be ioyned to Christ oure
head, except we be glued with cōcord & charitie,
one to another. For he p̄ is not in this vnitie, is
not of p̄ church of Christ, which is a cōgregaciō
or vnitie together, & not a diuisiō. Saint Paul i. Cor. iii.
saith: that as long as emulaciō, contenciō, and
factions be emōg vs: we be carnal, and walke,
according to the fleshy man. And saint James James. iii.
saith: If you haue bitter emulaciō, & contenciō
in your hartes, glozy not of it: for where as con-
tencion is, there is incōstancy, & all euil deades.
And why do we not heare. I. Paule, which pray-
eth vs, where as he might cōmaund vs, sayng:
I beseeche you, in the name of our Lorde Iesus i. Cor. i.
Christ, that you will speake all one thyng, and
A a. i. that

Of contencion.

Ephe. iiii.

Philip. ii.

that there be no Dissencion among you, but that you wil be one whole body, of one mynde, and of one opinion in the truth. If his desyre be reasonable & honest, why do we not graunt it: if hys request be for our profit, why do we refuse it: And if we list not to heare his peticiō of prayer, yet let vs heare his exhortacion, where he saith: I exhort you, that you walk, as it becometh the vocaciō, in the which you be called, with al submission & mekenes, with lenitie & softnes of mynde, beatig one another by charitie, studyng to kepe the vnitie of the spirit, by the bond of peace: For there is oke body, one spirit, one fayth, one baptism. There is (he saith) but one body, of the which he can be no liuely membre, that is at variance with y other membres. There is one spirit, which ioyneth & knitteth al thynges in one. And how can thys one spirit reigne in vs, when we emonge our selves be diuided: There is but one faith, and howe can we then say, he is of the olde faith, & he is of the new fayth: There is but one baptism, and the shal not al thei which be baptised, be one: Contencion causeth diuision, wherefore it ought not to be among christians, whom one faith & baptism, ioyneth in an vnitie. But if we contēpne saint Pauls request and exhortaciō, yet at the lest, let vs regard his obtestaciō, in the which he doth very earnestly charge vs, and (as I may so speake) coniure vs in this fourme and maner: If there be any consolacion in Christ, if there be any cōfort of loue, if you haue any communion

Of contention.

munio of the spirit, if you haue any bowelles of
pytie & compassion, fulfyl my ioy, beyng all like
affected, hauing one charitie, being of one mind,
of one opinien, that nothyng be done by conten-
cion, or bainglozy. Who is he that hath any bo-
welles of pitie, that wil not be moued with these
wozdes so pithy? whose hart is so stony but that
the sword of these wozdes (which be more sharpe
then any two handed sword) may not cutte and
bzeake asondze? Wherfoze, let vs endeuour our
sekfes to fulfil. I. Paules ioye, here in this place,
which shalbe at length to our great ioye in ano-
ther place. Let vs so reade the scripture, that by
readyng therof, we may be made y better liuers,
rather then the more contentious disputers. If
any thyng is necessary to be taught, reasoned, or
disputed, let vs do it with al mekenes, softnes,
& lenitie. If any thyng shall chaunce to be spoken
vncomly, let one beare anothers frailtie. He y is
faulty, let him rather amende, then defend that,
which he hath spoken amisse, lest he falle by con-
tencion, from a foolish errour, into an obstinate
heresie: for it is better to geue place mekely, the
to winne the victozy, with the bzeach of charitie:
which chaunceth, where euery man wil defende
hys optinion obstinately, If we be chrissten men,
why do we not folow Christ, which saith: learne
of me, for I am meeke and lowely in hart. A dis-
ciple must learn the lesson of hys schoolmaster, &
a seruaunt must obey the commaundemēt of his
master. He that is wyse & learned (saith) sainte

Howe we
shoulde reade
the scripture,

Matth. xi.

Iaco. iii

Ala. ij.

James

Of contencion.

Iaco.iii.

James) let him shew his goodnes by hys good cōuersaciō, & sobernes of hys wīldō. For where there is enuy and contenciō, that wysdome cometh not frō God, but is worldly wīldome, mā's wīldome, & deuīlish wīldom. For the wysdome that cōmeth frō aboue, from the spirit of God, is chaste and pure, corrupted with no euil affecciōs, it is quiet, meke and peaceable, abhorring all desyre of contencion, it is tractable, obedient, not grudging to learne, & to geue place to thē, that teache better for their refozmaciō. For there shal neuer be an ende of striuing and contenciō, if we contende, who in contencion shalbe master, and haue the ouerhand: if we shall heape errour vpon errour, if we cōtinue to defend that obstinately, which was spoken vnaduisedly. For truth it is, that stīfnes in mainteyning an opiniō, breedeth contencion, braulynge & chiding, whiche is a vice among al other, most pernicious and pestilēt to cōmon peace & quietnes. And as it standeth betwixt two persons & parties, (for no mā cōmōly doth chide with him self) so it comprehendeth two most detestable vices: the one is pickyng of querelles, with sharpe and contencious wordes: the other standeth in froward answering, and multipliynge euil wordes again. The first is so abhominable, that saint Paule sayeth: if any that is called a brother, be a worshipper of idols, a brauler, or piker of querels, a thefe or an extorcioner, with hym that is such a mā, see that ye eate not. Now here consīdre that saint Paule numbryth a scolder,

i. Cor. v.

Agaynst querell pickyng.

Of contencion.

a scolder, a brawler, or a picker of querels, emōg
thiefes and ydolaters: and many tymes cometh
lesse hurt of a thief, then of a railyng tongue: for
the one taketh awaye a mannes good name, the
other taketh but hys richesse, which is of much
lesse value & estimacion, then is his good name.
And a thief hurteth but him, frō whom he stea-
leth, but he y^e hath an euill tongue, troubleth al
the toune where he dwelleth, and sometyne the
whole contrey. And a rayling tongue is a pesti-
lence so ful of contagion, that S. Paule willeth
christian men to forbear the company of suche,
and neither to eate nor drinke with theim. And
where as he wyll not, that a Christian woman
should forsake her husbände, although he be an
infidèle, nor that a christian seruaunt should de-
parte from his master, whiche is an infidel and
Heathen, & so suffre a christian man to kepe cō-
pany with an infidel: yet he forbiddeth vs to eat
or drinke with a scolder, or a querel picker. And
also in the .viij. chap. to the Cor: he saith thus, Be
not deceiued, for neither fornicators, neither wo-
rshippers of ydols, neither theifes nor drōkards,
neither cursed speakers, shall dwell in y^e kyngdō
of heauē. It must nedes be a great fault, y^e doth
moue & cause the father, to disherite his natural
sonne. And how cā it otherwise be, but that this
cursed speaking, must nedes be a most dampna-
ble synne, the whiche doth cause God, our moste
mercifull & louyng father, to depriue vs of hys
moste blessed kyngdome of heauen. Against the

i. Cor. vi.

i. Cor. vi.

Aa. iij.

other

Of contencion.

Against fro:
ward answer:
ryng.
Math.v.

Roma.xii.

Deu.xxxii.

An obiection.

other synne, that standeth in requiting taunt for taunt, speaketh Christ hymself: I saye vnto you (saith our sauior Christ) resist not euil, but loue your enemies, and saye wel by the, that saye euil by you, do wel vnto them, that do euill to you, & pray for them, that do hurt and pursue you, that you maye be the childre of your father, which is in heauen, who suffereth his sunne to ryse, both vpon good & euil, and sendeth hys rayn both to iust & vniust. To this doctryne of christ, agreeth very well the teachyng of. S. Paule, that electe vessell of God, who ceaseth not to exhort & call vpon vs, sayyng: blesse the that curse you, blesse (I say) & curse not, recompence to no man euill for euil, if it be possible (as much as lieth in you) liue peaceably with all men. Dearely beloued aduerge not your selves, but rather geue place vnto wrath, for it is writte: vengeance is mine, I will reuenge saith the lord. Therfore, if thine enemy honger, fede hym, if he thirst, geue hym drynke, be not ouercome with euil, but ouercome euil with goodnes. All these be the wordes of S. Paule. But thei that be so full of stomacke, and sette so muche by them selves, that thei may not abyde so muche as one euill worde to be spoken of thein, peraduenture will saye: if I be euil reuiled, shal I stand still like a goose, or a foole, with my finger in my mouth? Shal I be such an ydiot and diserde, to suffre euery man to speake vpon me, what thei list, to raile what thei list, to spewe out al their venyme agaynst me, at their pleasures?

Is

Of contention.

Is it not conuenient, that he that speaketh euil, should be answered accordingly? If I shall vse this lenitie and softnes, I shal both encrease myne enemies frowardnesse, and prouoke other to doo like. Suche reasons make they, that can suffre nothyng, for the deféce of their impacéce. And yet, if by frowarde answering to a froward persone, there wer hope to remedy hys frowardnesse, he should lesse offende that should so answer, doyng thesame not of yre, or malice, but onely of that intent, that he that is so frowarde or malicious, may be reformed. But he that cannot amende another mannes fault, or cannot amende it without his awne faulte, better it were that one should perishe, then two: then if he cannot quiete hym with gentle woordes, at the least let hym not folowe hym, in wicked and vncharitable woordes. If he can pacifie hym with suffering, let hym suffre: and if not, it is better to suffre euill, then to do euil, to saye wel, then to saye euill: For to speake well against euill, cometh of the spirite of God, but to rendre euil for euil, cometh of the contrary spirite. And he that cannot temper ne rule hys awne yre, is but weake and feble, and rather more lyke a woman or a child, then a strong man. For the true strengthe of manlines, is to ouercome wrath, and to despice iniury, and other ménes folishnes. And besides this, he that shall despice the wrong dooen vnto hym by his enemy, euery man shall perceyue, that it was spoken or dooen without cause, where as

An aunswere

Aa.iiii.

contrary

Of contencion.

contrary, he that doth fume and chafe at it, shal help the cause of his aduersary, geuyng suspicio that the thing is true. And so in goyng about to reuenge euill, we shewe our selves to be euil, and while we wyl punishe and reuenge another mānes folý, we double and augmēt our awne folý. But many pzetences find thei that be wilfull, to colour their impacience. Myne enemy (saye thei) is not woꝛthy to haue gentle woꝛdes oꝛ deedes, beyng so ful of malice, oꝛ frowardnes. The lesse he is woꝛthy, the moze art thou allowed of God, the moze art thou cōmended of Chꝛist, foꝛ whose sake thou shouldest rēder good foꝛ euill, because he hath cominaūded thee, and also deserued that thou shouldest so do. Thyne neighboꝛ hath peraduenture with a woꝛde offended thee: call thou to thy remembraunce, with how many woꝛdes & deedes, how greuously thou haste offended thy loꝛde God. What was man, whē Chꝛist dyed foꝛ hym? Was he not hys enemye, and vnwoꝛthy to haue hys fauoz and mercye? Euen so, with what gētlenes and pacience doth he foꝛbeare, and tolerate thee, although he is daily offēded by thee? Foꝛgeue therfoze a light trespase to thy neighboꝛ, that Chꝛist maye foꝛgeue the, many thousandes of trespasses, which art euery daye an offender. Foꝛ if thou foꝛgeue thy brother beyng to the a trespasser, then hast thou a sure signe and tokē that God wyl foꝛgeue thee, to whom all men be debtors oꝛ trespassers. How wouldest thou haue God mercifull to thee, if thou wilt be cruel vnto thy
thy

Of contention.

thy brother? Canst thou not finde in thyne harte to doo that towarde another, that is thy felowe, whiche God hath done to the, that arte but his seruaunt? Dught not one synner to forgeue another, seying that Christ which was no sinner, did praye to his father for the, that without mercy & dispitfully put hym to death? Who, when he was reuiled, did not vse reuilyng wordes again, and when he suffred wrongfully, he did not threate, but gaue all vengeance to the iudgement of his father, whiche iudgeth rightefully. And what crakest thou of thy hed? If thou laboꝝ not to be in the body, thou canst be no membre of Christe, if thou folow not the steppes of Christe, who (as the Prophet saieth) was led to death like a labe not openyng hys mouthe to reuilynge, but openyng his mouthe to praiyng for them that crucified him, sayng: Father, forgeue them, for they cannot tell what they do. The whiche example, anone after Christ, saint Stephyn did folow: & after saint Paule: We be euill spoken of (saith he) and we speake wel, we suffre persecucion and take it paciētly: men curse vs, and we gently entreate. Thus sainte Paule taught that he did, and he did that he taught: Blesse you (saith he) them that persecute you, blesse you and curse not. It is a greate thyng to speake well to thy aduersary, to whom Christ doth commaund the to do well: Dauid when Semei did call hym al to naught, did not chydre again, but saied paciē-
ently: suffre hym to speake euill, if perchance the

i. Petri. ii.

Esaie. liii.

Luke. xxiid

Actes. vii.

i. Corin. iiii

Bb. j.

Loꝝde

Of contencion.

Note. **L**orde will haue mercy on me. Hystories be full of examples of Heathen men, that toke very meekely, bothe opprobrious wordes, and iniurious dedes. And shal those Heathen men, excel in patience, vs that professe Christe, the teacher and example of all patience? Alexander when one did rage against him, in reuiling of him, he was nothing moued, but said: go to, go to, speke against me as much, and as oft as thou wilt, and leaue out nothyng, if perchaunce by this meanes thou maiest discharge thee of those naughtie thinges, with the whiche it seemeth, that thou arte full laden. Many men speake euill of all men, because they can speake wel of no man. After this sorte, this wise man auoyded from hym, the iniurious wordes spoken vnto him: imputyng and layng them to the naturall sickenes of his aduersary.

PERYCLES, when a certayn scolder, or a railyng felowe did reuile him, he answered not a woorde again, but went into a galery, & after toward night, when he wente home, this scolder folowed hym, ragyng still more & more, because he sawe the other to set nothyng by him. And after that he came to his gate, (being darke night) Pericles commaunded one of his seruantes to light a torche, and to bryng the scolder home to his awne house. He did not onely with quietnes suffice this brawler patiently, but also recompensed an euill turne with a good turne, and that to hys enemye. Is it not a shame for vs that professe Christ, to be worse then Heathen people, in a thyng

Of contencion.

a thyng chiefly pertainyng to Chyestes religion? Shall Philosophie perswade theim moze, then Gods wooꝝde shall perswade vs? Shall naturall reason pꝛeuaile moze with theim, then religion shall do with vs? Shall mans wysedome leade them to that thyng, wherunto the heauēly doctryne cannot leade vs? What blyndenesse, wilfulnesse, oꝛ rather madnesse is this? Pericles being pꝛouoked to angre with many cōtumelious woꝝdes, answered not a woꝝde. But we stirred but with one litle woꝝde, what tragedies do we moue? How do we fume, rage, stāpe and stare like madde men? Many men of euery trifle, wil make a great matter, and of the sparke of a litle woꝝde, will kindle a greate fire, takyng al thynges in the woꝝst part. But how much better is it, and moze like to the exaimple and doctryne of Chyiste, to make rather of a greate faulte in our neighboꝝ, a small faulte, reasoning with our selues after this soꝛte: He spake these woꝝdes, but it was in a sodain heate, oꝛ the dꝛinke spake them, and not he, oꝛ he spake the at the mocion of some other, oꝛ he spake theim, beyng ignoꝛaunt of the truth, he spake them not against me, but against hym whome he thoughte me to be. But as touchyng euill speakyng, he that is ready to speake euill against other men: firste lette him examine himself, whether he be faultlesse and cleare of y faulte, whiche he fyndeth in an other. ffoꝛ it is a shame when he that blameth an other foꝛ any faulte, is guilty hymself, either in thesame faulte,

Bb. ij.

either

Reasons to
moue men frō
querrell pꝛes
byng.

Of contencion.

Matth. xii.

Reasons to
moue me fro
frowarde an-
swerynge,

either in a greater. It is a shame for him that is blynd, to call an other man blynd, and it is moze shame for hym that is whole blynde, to call hym blinkerd, that is but poze blynde. For this is to see a strawe in an other mans eye, when a man hath a blocke in his awne eye. Then let him consider that he that vseth to speake euil, shal commonly be euill spoken of agayne. And he that speaketh what he will for hys pleasure, shalbe compelled to heare that he would not, to his displeasure. Mozeouer, let him remember that sayynge, that we shal geue an accōpt for euery ydle worde. Howe muche moze then shal we make a reconyng for our sharpe bitter bzaulynge, and chidyng wordes, which prouoke our brother to be angry, and so to the breache of hys charite. And as touching euil aunsweryng, although we be neuer so muche prouoked by other mens euil speakyng, yet we shal not folowe their frowardnes by euil aunsweryng, if we consider that anger is a kynde of madnesse, and that he which is angry, is (as it were for y tyme) in a phrensye. Wherfore let hym beware least in hys fury, he speake any thinge whereof afterwarde he maye haue iuste cause to be soze. And he that will defende, that anger is no furye, but that he hath reason, euen when he is mozte angry, then let hym reason thus with hymselfe when he is angrye. Nowe I am so moued and chafed that within a lytle whyle after, I shal bee otherwayes mynded: Wherfore then shoulde I
now

Of contencion.

now speake any thig in mine anger, which hereafter when I woulde faynest, can not be chaunged: Wherfore shall I do any thyng nowe, beinge (as it were) oute of my witte, for the which when I shall come to my selfe agayne, I shall be very sadde: why doth not reason? why doth not Godlines? ye, why doth not Christ obteyne that thing now of me, which hereafter, time shall obteyne of me? If a man be called an adulterer, vsurer, drunkard, or by any other contumelious name, let him consider earnestly, whether he be so called truly or falsely: if truly, let him amend his fault, that his aduersary may not after, wothely charge him with such offences: if these thinges be laied against him falsly, yet let him consider, whether he hath geuen any occasion, to be suspected of suche thinges, and so he may bothe cutte of that suspicion, wherof this slander did arise, and in other thinges shall liue more warily. And thus vsing our selves, we may take no hurt, but rather much good by the rebukes and slanders of our enemy. For the reproche of an enemy, maye be to many men a quicker spur to the amendement of their life, then the gentle monition of a frend. Philippus the kyng of Macedony, when he was euil spokē of by the chiefe rulers of the citie of Athens, he did thanke them hartely, because by them, he was made better, both in his wordes & dedes: for I study (said he) both by my saynges and doinges to proue the liers. This is the best way, to refell a mans ad-

Bb. iiij.

uersary

Of contencion.

- uersary) so to liue, that all, which shal know his honesty, maye beare witnes, that he is flaundersed vnworthely. If the faulte wherof he is flaundersed, be suche, that for y^e defence of his honesty, he must nedes make aunswere, yet let him answer quietly and softly, on this fashion, that those faultes be laide againste him falsely, for
- Prou. xv.** it is truthe that the Wisemā saith: A soft answer swageth anger, and a harde and sharpe answer doth stirre vp rage and fury. The
- i. Reg. xxv.** Sharpe answer of Abai, did prouoke Dauid to cruell vengeaunce, but the gentle wordes of Abigail, quenched the fyre agayn, that was all in a flamme. And a special remedy, agaynst malicious tongues, is to arme our selues with patience, mekenes, and silence, least with multiplying wordes with the enemy, we be made as euill as he. But they that cannot beare one euill worde, peraduenture for their awne excusaciō, will alledge that, whiche is writen: he that despyseth his good name is cruell. Also we reade:
- Prou. xxvi** answer a foole, according to his foolishnes.
- Ihon. xix.** And our lord Iesus did holde his peace, at certayn euill saynges, but to some he answered diligently: he heard men call him a Samaritan, a Carpenters sonne, a Wyne drinker, & he helde his peace: But when he heard them say, thou haste a deuell within the, he answered to that earnestly. Truthe it is in dede, that there is a time, when it is conuenient to answer a foole according to his foolishnes, least he should seme in
- Answer.**

Of contencion.

In his awne cōcept to be wise. And sometime it is not profitable to answer a foole, according to his foolishenes, least the wise man be made like to the foole. When our infamy is ioyned with the periel of many, then it is necessary, in answering to be quicke and ready.

FOR we reade that many holy men of good zeales, haue sharply and fiercely, both spoken & answered tyrauntes and euil mē, which sharp wordes, proceeded not of anger, rancour, or malice, or appetite of vengeance, but of a fervent desyre to bringe them to the true knowledge of God, and from vngodly liuyng, by an earnest & sharpe obiurgacion and chiding. In this zeale sainte Ihon Baptiste called the Phariseis, ad-
ders broode, and saint Paule called the Gala-
thians, fooles, and the men of Crete, he called
lyars, euil beastes, and floggish bellies, and the
falle Apostles, he called dogges and crafty wor-
kemen. And this zeale is godly, & to be allowed,
as it is plainely proued by the exāple of Christ,
who although he were the fountaine and spring
of all mekenes, gētilnes and softnes, yet he cal-
leth the obstinate Scribes and Phariseis, blind
guides, fooles, paited graues, hypocrites, serpē-
tes, adders brood, a corrupt and wicked genera-
tion. Also he rebuketh Peter egerly, sayng: Go
behinde me Sathan. Lykewise saint Paule re-
proueth Elymas, sayng: O thou ful of al craft,
& guyle, enemy to all iustice, thou ceaseest not to
destroy the right waies of God. And now lo, the
hand

Mat.iii.

Galath.iii.

Tit.i.

Philip.iii.

Math.xxiii.

Math.xvi.

Actes.xiii.

Of contention.

Actes.v.

Ihon.ii.

Exo. xxxii

Nam.xxv.

But these ex-
amples are
not to be folo-
wed of euery
bodys, but as
men be called
to office & set
in authoritie.

Iaco.iiii.

Pro.xx.

hand of the Lord is vpon the, and thou shalt be
blynd, and not see for a tyme. Also saint Peter
reprehendeth Ananias very sharply, saynge:
Ananias, howe is it that Sathā hath filled thy
harte, that thou shouldest lye vnto the holye
Ghost? This zeale hath bene so feruent in many
good men, that it hath styred them not onely to
speake bitter and egre wooordes: but also to do
thinges, whiche might seme to some, to be cruel,
but in dede, they be very iust, charitable, & godly
because they were not done of yre, malice or con-
tencious minde, but of a feruente mynde to the
glozy of God, and the correccion of synne, execu-
ted by men, called to that office. For in this zeale
our lord Iesus Christ did driue with a whippe,
the byars and sellers out of the Temple. In
this zeale, Moyses brake the two tables, which
he had receyued at Gods hande, when he sawe
the Israelites daunsing about a calfe, and cau-
sed to be killed. xxiij. of his awn people. In
this zeale, Phinees the sonne of Eleasar, did
thrust through with his sworde, Zambry & Coz-
by, whom he founde together ioynd in the acte
of lechery. Wherfore now to retorne agayne to
contencious wooordes, and specially in matters
of religion, and Gods worde (whiche woulde be
vsed with all modestie, sobernes, and charitie)
the wooordes of saincte Iames ought to be well
marked, and bozne in memozy, where he saith:
that of contention riseth all euill. And the wyse
kyng Salomon saith: honoꝝ is due to a man
that

Of contencion.

that kepeth him selfe from contencion, and all that mingle them selves therewith, be fooles.

And because this vice is so muche hurtful to the societie of a common wealth in all well ordred cyties, these common brawlers and scolders be punished, with a notable kynde of payne, as to be set on the cokyngstole, piltery, or suche like.

And they be vnworthy to liue in a cōmō wealth, the whiche do as muche as lyeth in them, with brawlinge and scoldynge, to disturbe the quietnes and peace of thesame. And wherof cometh this contencion, strife, & variaunce, but of pride

and vainglori: Let vs therfore hūble our selves vnder the mighty hāde of God, which hath pro-

i. Peter. v.
Luce. i.

mised to rest vpon them, that be humble & lowe in spirit. If we be good and quiet chrysten men,

let it appere in our speache and tongues. If we

haue forsaken the deuill, let vs vse nomore deuillische tongues. He that hath bene a raylinge

scolder, now let him be a sober counsaillour. He

that hath bene a malicious sclaunderour, now

let him be a louynge comforter. He that hath

bene a baync railer, now let him be a gostly tea-

cher. He that hath abused his tōgue in cursing,

now let him vse it in blessing. He that hath abu-

sed his tongue in euil speaking, now let him vse

it in speaking wel. Al bitternes, anger, railing,

and blasphemy, let it be auoyded from you. If

you may, and it be possible, in no wise be angry.

But if you maye not be clene boide of this pas-

sion, then yet so tēper and bydle it, that it styre

Ec. j.

you

Of contencion.

you not to contencion and bzaulyng. If you be
prouoked with euill speakyng, arme your selfe
with pacience, lenitie, and silence, eyther spea-
kyng nothing, oz els being very softe, meke and
gentle in answering. Ouercome thine aduer-
saries with benefites and getlenes. And aboue
all thynge, kepe peace and vnitie, be no peace
breakers, but peace makers. And then ther
is no doubt, but that God, the aucthor
of comfort and peace, wyll graunt
vs peace of conscience, & suche
concozd and agreement, that
with one mouth & mynd,
we may glorify God,
the father of oure
Lorde Iesus
Christ, to
whome be al glory now and cuer.

AMEN.

Hereafter shall folowe Homi-
lies, of fasting, prayng, almosse dedes,
of the Natiuite, Passion, Resurrection,
and Ascencion of our sautoz Christ: of
the due receiuing of his blessed body and bloud,
vnder the fourme of Bread and Wyne, agaynst
idlenes, against gluttony & Drökenness, against
coueteousnes, agais̄t enuy, yre and malice, with
many other maters, aswel fruitfull as necessary,
to the edifyng of christen people, & the encrease
of godly liuyng. AMEN.

God saue the Kyng.

~~Chorus in Latin, tu te Christo~~
Chorus in Latin, tu te Christo

A table of the Ser:

mons or homilies, conteyned
in this presente volume.



Fruictefull exhortacion, to
the reading of holy scripture.
Of the miserie of all man-
kynde.

i.

ij.

Of the saluacion of all mankynde.

iiij.

Of the true and lively faith.

v.

Of good woorkes.

vi.

Of christian loue and charitie.

vii.

Agaynst swearing and periurie.

viii.

Of the declining from God.

ix.

An exhortacion agaynste the feare of
deathe.

x.

An exhortacion to obedience.

xi.

Agaynst whoredome, and adultery.


xii.

Agaynst stryfe and contencion.

xiii.


 F I N I S.



 Imprinted at London,
the laste daye of Iulii, in the fyrste yere
of the reigne of our souereigne lord
Kynge Edward the. VI: By
Rychard Grafton Printer
to his moste royall
Maies^{tie}.

In the yere of our Lord.

M.D.XLVII.

 Cum priuilegio ad impre-
mendum solum.

✻ : ✻ : ✻

2 0 2
h d n

9 my 25th

Solon dixit ~~quod~~ verba esse irrogina
Solitudo Solon ~~dixit~~ verba indicare

Solitus est solon dicere ~~De~~ ^{De} ~~re~~ ^{re} ~~fa~~ ^{fa}
indececi immortiam vitam sem in

Solon Solitudo dicitur dicitur vobis
~~solitudo~~ videri in me etiam vitam suam
 et corporis officium et perinde velle
 sperare vitam quam animi sermone
 ad quam rem pararetur illudon

quia vidit eum et admiravit
eum. *John. Linby.*

visum est mihi adorare quia pntia in
clarissimum et prope reverentia

15
15
15
15
15